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Proceedings of this April, 1968, seminar at the Kellogg Center for Continuing Education, Michigan State University, underline the conviction that the final decades of the twentieth century will make almost impossible demands on the wisdom, skill, and vision of educators and leaders in continuing education. Seminar papers discuss potential socioeconomic trends and influences in America, the problem of assessing the basic nature of contemporary change, the challenge of renewing and rejuvenating democratic institutions, issues of consequence (inequality, the nature of education, the role of university extension, and others) in society and in continuing education, and the ultimate goals of education in the twenty-first century. Two special presentations describe the Oakland Plan (Oakland University, Rochester, Michigan) for alumni education, and elements of an interinstitutional educational project launched by the Negro College Committee on Adult Education. (ly)

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The 11th Annual Seminar on

LEADERSHIP IN CONTINUING EDUCATION

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Kellogg Center for Continuing Education

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TOMORROW

(Opening Remarks)

Robert E. Sharer
Professor of Continuing Education
Director, Evening College
Michigan State University

It is my good fortune to welcome participants and guests to the "11th Annual Seminar on Leadership in Continuing Education". Director Armand Hunter and my colleagues on the Planning Committee join in offering warmest greetings on behalf of Michigan State University and the Continuing Education Service.

There are more than a hundred continuing educators here today. You are joining a group of over 500 Canadian and American educators, who since the series began, have attended one or more of the Seminars. Those of us associated in planning and preparing for this conference hope your stay among us will be most pleasant in every respect. We hope also that the program will prove to be useful and helpful. But we will be a little disappointed if one or two of the ideas and concepts you will hear do not prove to be somewhat disturbing or upsetting!

The credit for proposing the theme for this Seminar, "Preparing for the 21st Century" belongs to Floyd Parker. The Planning Committee seized upon his suggestion because it seemed to package in five short words the most demanding and significant challenge yet faced by leaders in education and in society. The theme might have been expressed as dramatically if it had been worded "Preparing for the Advent of the 3rd Millenium, C. E." or, it might have been very simply "Tomorrow"!

As the building blocks for the structure of this Seminar were selected, assembled, and fitted together it became evident that many of them were boldly stamped with labels -- such as: "forecasts", "predictions", "projections", "computerized trends", "informed guesses".

A casual look at our program might create the impression that we will attempt during these four days to blueprint tomorrow so completely, that no element of uncertainty will remain. Perhaps I need not remind this audience to be wary of placing this much trust in mere labels!

The magic in the Seminar theme does not lie in attempting to utilize science and technology to blueprint the future. No one can accurately chart the future. Some of the roads cannot be marked, some of the potential destinations will remain shrouded in the mists of the unknown. Intuitive judgment and wisdom grounded in experience will always be necessary.

But, the real fascination of the theme, lies in our belief that the years immediately ahead will make almost impossible demands upon our wisdom and skills as leaders and educators. There is a fascination to any consideration of what tomorrow might be like, and to a critical examination of the probabilities of being able to manipulate future developments for the benefit of society.

Canadians and Americans have always been tomorrow-oriented. Imigrants from other countries have come to these shores dreaming of a brighter, richer future, if not for them, for their children, and their children's children.

This explains our almost fanatical trust in education. We believe education can insure for us and for our children the future we have dreamed. We can never be certain to what extent we may be able to modify or control change. Most educators believe that we must make the attempt.

Three years ago Martin Luther King stood on the steps of the Lincoln Memorial and with words of lyrical eloquence described his dream of the America of Tomorrow.

> "I have a dream today...I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low. The rough places will be made plain, and the crooked places will be made straight. And the glory of the Lord shall be revealed, and all flesh shall see it together. This is our hope...With this faith we shall be able to work together, to pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day..."

Prejudice - hatred - injustice - ugliness - have been with us far too long. We cannot expect additional laws and Federal monies to accomplish the task alone.

Education can eradicate these monstrous evils -- not in a day, or a month, or a year. But education wisely conceived, persistently developed can bring about the changes we hope for.

Bernard Baruch, when consulted by individuals who were facing very difficult problems, used to tell the story of the young American sailor whose ship was wrecked in a storm on the Indian Ocean. He, the only survivor, was cast up on the shore of a small and very isolated nation governed by a very despotic Sultan. Although the sailor tried to explain that he had no control over the storm that forced him to visit this land, the Sultan found him guilty of illegal entry and trespass. He was sentenced to death at sunrise. Forthwith the sailor was thrown into a miserable jail already crowded with natives who had been found guilty of various offenses.

At midnight the prison door opened and the jailer gave the young American a scroll of parchment signed by the Sultan which offered him his freedom for one year, during which time he was to teach the Sultan's favorite horse to fly. If he failed within one year to teach the horse to fly, then he would be decapitated. Or, he could choose to die the next morning as originally sentenced.

All through the night the sailor and his prison mates argued which alternative he should elect. Finally as the sun was rising and the jailer was opening the door, the sailor announced he would accept the one year of reprieve for three reasons:

1. During the year the Sultan might die, and his successor might free him.

2. He might die during the year and thereby escape a criminal's execution.

3. Within a year the Sultan's damned horse just might learn to fly!

Tomorrow is our greatest enigma. It is our greatest gamble. It is our greatest and most enticing adventure.

All through tomorrow we shall need our best professional skills, the most up-to-date knowledge, all of our store of creative imagination and courage.

Especially, when we face days of disappointment, and failure, and frustration, we will need optimism based upon the conviction that education will win the battle against disaster.

Because -- who knows -- because of our dedication and perseverance the Sultan's favorite horse might just learn to fly!

Because -- who knows -- because of our dedication and perseverance Martin Luther King's dream for America might become a reality.

THE MAGIC SOCIETY: A LOOK INTO THE 21ST CENTURY

Robert I. Johnson
Director
Kansas City Museum of History and Science

When this title for an address first was suggested to me, I hesitated to accept it until after examining the sources of information available. After consulting The Year 2000 by Herman Kahn and Anthony J. Wiener, published by the MacMillan Company last year, other similar books, government publications, and newspaper and magazine articles, I remained concerned about the validity of trying to anticipate the state of our society some thirty-two years from the present.

As a result of my work during recent years the Museum staff presented me with a crystal ball, a friend gave me a ouija board, and though we disagreed entirely about the value of astrology, a professional astrologer had become a friend. The word "magic" in the title of this talk made me consider consulting these latter sources of information on the future-- with tongue-in-cheek.

Further consideration of the available information and the fundamental basis of the plan we are developing in Kansas City for a metropolitan area master museum system, encouraged me to think that I am as qualified as most authors and lecturers to comment on the future of our society in the third millennium, and especially on the state of informal education.

Evidently, the approach of the 21st century, only slightly more than three decades away, has generated many scholarly and popular attempts to anticipate the future. In fact, the great number of studies being reported and numerous statements made to the public by both qualified and unqualified individuals and organizations (and who is to determine who is or is not?) indicates that projecting the future has at least temporarily become a popular enterprise. It will be very interesting as the years pass to see which of the anticipated detailed changes and model societies become realities.

In order to make this address manageable and hopefully, accurate in its predictions, I had to assume some limitations. I first had to assume that our society would develop along basic trends now evident; that there would be no catastrophe such as a third world war; that the United States economy will grow in an essentially stable manner and that some of the problems such as pollution of the atmosphere and water would be controlled within reasonable limits. I decided that my remarks should be pertinent only to the United States-but also thought that possibly some of my projections might hold approximately true for presently industrialized western civilization.

We are all aware that we live in what has sometimes been called "the age of change". It is difficult to determine when this era began, but it probably was with the years of recovery after the end of World War II. An examination of past events and those impending indicates that the changes taking place in our society as a whole, and especially in education, technology and science, are all rapidly accelerating. The information suggests that the rate of change has become approximately geometrical. Perhaps the general rate of change is parallelling the present exponential rate of growth of our country's population - despite a present short-term decline.

Constantinos Doxiadis, of Athens, Greece, stated at an urban symposium conducted at Rockhurst College in Kansas City last March 21 that "We live in an era when everything around us is changing and it will continue to change; we cannot control it--I do not believe we are able or entitled to change these things; what, then, do we do?"

Among the reasons for trying to anticipate what society will be like thirty-two years from now is most importantly, to try to predict conditions and evaluate how the situations anticipated might change according to policy decisions made now.

Secondly, such attempts contribute to the stimulation of better teaching, thought processes and conversation, and to seminars such as this one.

The general state of our society is largely dependent upon its prosperity, and this slide shows the United States gross national product per capita as it might be in the year 2000. (Slide taken of Fig. 1, p. 120). The gross national product is an approximation of the total number of hours that are worked annually and the average value of the products and services produced per hour of work. The curve anticipates an increase in productivity per hour of 3% to 3.5%. In 1967 the labor force approximated 74 million persons in civilian jobs, and used an average of about 2000 hours of work per person per year. Thus, one man-hour yielded $5.20 of GNP, or a total of about 780 billion dollars for 1967, and in 2000 A.D., one man-hour should generate about $10.50 of GNP.

Both the high and low GNP forecasts for the year 2000 assume a population of 318 million, with 38% of the people employed 1600 hours per year. The low forecast is for 2.2 trillion and the high forecast for 3.6 trillion dollars.

This slide (Fig. 3, from p.124) shows the total hours in an average work week per year through the period 1900-63. Note how the average hours of work per week have declined through the first portion of the 20th century.

The projected rates of the world's and our country's population growth will be extremely approximate and dependent upon factors such as the development of technology, the inhibition of warfare and widespread diseases, the adoption of birth control methods and other uncertainties. This slide (Fig. 12, p. 150) shows the practically exponential world population growth curve over the past centuries and to 2000 A.D. However, probably the world population will be almost seven billion in about thirty years. At some point in the next few centuries, population growth will have to stop and statilize with probably between 10 to 50 billion people in existence.

The probable increasing trends in the total population by age are illustrated by this figure (Fig. 16, p. 170). You can see that the most rapid rate of growth is within the ages of 25 to 34 years.

It is anticipated that the total employed civilian workers of about 131 million will approximate 96% of the full employment possible. Male workers will comprise about 78% of the total work force with the number of men between the ages of 25 and 44 making up the largest percentage. The workers between 45 and 64 years old will comprise the next largest group of male workers. It is conservatively anticipated that 42% of the women capable of working will hold jobs, with the largest percentage of female workers drawn from the age group between 45 to 64 years old and secondly, from between the ages of 18 through 24 years.

The distribution of personal income indicates that by 2000 A.D. 27% of all families will attain incomes of approximately $25,000 per year (before income taxes, another question mark), and that much of this money will be available for non-essential spending, hopefully for educational purposes. Workers between the ages of 25 and 50 years will be the ones earning the top salaries. A pertinent joke I have recently heard is that "Existence by the year 2000 should be considerably simplified, with the birth certificate serving as a lifetime credit card".

The anticipated growth of industrial production by industries by the year 2000 is shown by this slide (Fig. 15, p. 167). The total economy probably would be about 3 trillion dollars in the year 2000, and the work force producing this total is what might be called the standard United States society as differentiated from a leisure-oriented society, which also could develop. Here it is anticipated that the primary motivations of the population will not change substantially over the next three decades.

This slide (Fig. 20, p. 176) again indicates that the average number of hours worked per week by industry will decline until all workers probably will be working about 30 hours per week. This will allow almost ten hours more per week than presently of leisure time for use as the worker desires. It is hoped that much of this new uncommitted time will be spent constructively and for essential education.

It is suggested that a worker living in the year 2000 in a leisure-oriented "post industrial" society would work 7½ hours per day, 147 days of the year and have off 218 days during the year. The worker could, therefore, spend about 40% of his waking time on avocation, 40% on an avocation or self-improvement pursuit, and have 20% of his time available for simply relaxing, sports or passive entertainment. For a worker in a 2000 A.D. standard society with approximately 40% of the potential labor force working, about 20% of his time awake would be available for a second job, 10% of his time for an avocation and about 15% for other interests.

In either society the people will live without the relative privacy we now enjoy. Through electronic means, the details of citizens' private lives will be available to many organizations and the governments.

It should be possible, however, for affluent persons to make free decisions as to whether they want to improve their abilities at work and devote more than average hours to it, or if they desire to become skilled in sports, music, arts, languages, travel, sciences, philosophy or other activities which might become important in a humanistic or otherwise oriented culture. Probably there will be subtle social pressures for self-improvement in areas such as the development of communities and politics or other agencies concerned with social welfare.

Probably most of the population will exist in what have been called megalopolises on the east and west coasts, and in the midwest ranging from Chicago to Pittsburgh. Possibly 60% of the total population will live in less than 10% of our country's land area. Groups of city planners are now busily engaged in improving the future of our present cities, and creating experimental cities which will be the proving grounds for the urban areas of the year 2000. Perhaps some of the architecture recently exhibited at World Fairs pre-dates the architectural styles which will dominate the cities of 2000. (Show and explain three slides of futuristic architecture and monorail train.)

Important to the existence of the cities, of course, are modes of transportation. Evidently the automobile as we know it now will become largely obsolete, and be replaced by rapid transit systems capable of moving individuals great distances at high speeds, and with safety. These sophisticated transportation systems, closed circuit TV and teaching computers will allow educational institutions to be scattered through metropolitan regions and not have to be clustered near the centers of population densities.

Development of space exploration has led to the design of aircraft and rockets capable of inter-continental travel in very short periods of time, and probably will make it possible for the average citizen of the year 2000 easily and economically to visit other cultures on other continents. Of course, space travel will continue to develop and scientists will be colonizing the moon and possibly M rs. However, these bodies will still be beyond the physical reach of the average citizen though not his mental grasp. (Show and comment on NASA and astronomy slides.)

It is easier to project the continued growth of the use of computers, the development of economical atomic power sources, the utilization of lasers and related devices, the evolution of vehicular transportation, genetic research and control and other various specialties within the life and physical sciences and technology, than it is to project the social sciences and maturing and direction of our society as a whole will take.

Many people are today concerned about a continued lessening of morals and greater sexual promiscuity--according to our standards. I am not qualified to speak on the state of philosophy, religion and the morality of our society in the year 2000. I will only say that I am optimistic that these problems will be resolved to the betterment of man.

I believe that we will have entered what has been termed a post-industrial, post-nuclear society which will create within the whole a hierarchy which is very technologically and scientifically proficient, and interested in governing the nation--much more so than at present.

Probably also within our society as a whole, there will be no easily defined "upper class" or "lower class" dependent upon financial income and family tradition. There might evolve a "gentleman class" along the older traditional line. Factory workers and farmers will be rareties. The greatest number of citizens probably will be found in what we would today call an upper middle class, and the ones who are either above or below the median of the 2000 A.D. social strata will have chosen their positions. Most of the population will be working to provide services meeting the desires of their fellow citizens.

I can only predict societies and sub-societies as one would compute mathematical models of future events in the physical sciences of continuing education. One must then choose among the many models available the one which will most probably correspond with reality three decades from the present.

A great variable in determining the nature of our society in the year 2000 is our educational system. I believe that the state of our future civilization and its structure will be determined by the values taught by educators today and in the near future. These values dictate the motivations of students which, in turn, will determine the future general state of society itself.

An appropriate remark at this point is that some thirty years ago a famed economist warned that, if a certain policy were pursued for a year, dire results would ensue. When the policy in fact produced no such outcome, the theorist was asked if events had not disproved his ideas.

"Not at all," the savant suavely replied. "If the American people had understood economics, it would have happened."

Authoritative sources have told me that probably continuing, or adult, education will be the largest business in the United States by the year 2000. All of the statistics I have presented substantiate this statement. I will stand by this projection and hope to be one who makes a significant contribution, working with you, my colleagues, toward creating a society in the year 2000 which will be composed of citizens who understand nature, their fellow man and are creative.

At the Rockhurst College symposium, Dr. Ian L. McHarg, chairman of the department of landscape architecture and regional planning at the University of Pennsylvania, stated, "We must see nature as a process within which man exists, splendidly equipped to become the manager of the biosphere, and give form to the symbiosis which is his greatest role--man, the world's steward."

Let us work to achieve this end. Thank you.

LODESTARS OLD AND NEW

Harold T. Walsh
Associate Professor
Philosophy
Michigan State University

I am going to take as my text this morning a statement from the pulpit by Dr. Martin Luther King:

"We look into a future shrouded with impenetrable uncertainty."

Mr. King was a lodestar. To a very great many people, a star has fallen; and the falling, I submit, is instructive.

I should like to consider briefly with you today the idea of a lodestar. The Lodestar, as you all know, is Polaris, the North Star, whose fixed position in the celestial firmament makes it a fitting beacon for the uncompassed mariner, the wayfarer abroad at night. "A star," as Masefield says, "to steer her by." I suppose that it is this essential fixity which fits Polaris to be the one lodestar in the whirling firmament, the axial center, the one motionless point. And yet, of course, it's not, and never has been, persuasions to the contrary, born of misunderstanding, notwithstanding.

Four thousand years ago, during the almost unlimited hegemony of the gigantic Cretan thalassocracy, that rule of the seas which gave birth to the labyrinth and to the legend of the Minotaur and the sacrifice of the Athenian maidens, Polaris was a relatively unimportant star for navigational purposes; and the hardy seafarer steered his vessel by Alpha Draconis, some distance away in the heavens, because, four thousand years ago, Alpha Draconis was the pole star, the fixed, the immovable center of the revolving heavenly sphere.

Not long hence, it will be another star, and then still another; for the firmament is not firm, not fixed. Indeed, it moves, and not as a whole only, but in each part. We are situated more or less inconspicuously in it, in a largish open star cluster perhaps five hundred light years in diameter: a cluster which contains not only our own somewhat unprepossessing class G star, the Sun (a temporary interloper, I might point out -- we're sort of passing through), but the Big Dipper and various stars from the constellations Leo, the Crown, the Charioteer, Orion, and others. The whole moves, and part by part; and it is only through an understanding of the inconstant shape of the whole that one may safely and reliably navigate any vessel -- which one may, however, do remarkably well, if one has that understanding.

We have had to come to terms with the heavens, our earlier persuasions -- or, perhaps better, our hopes -- notwithstanding. We have had to come to terms with what is. And what is, in the heavens above us, is change: change we can learn to understand; change of a sort which robs us of polar stars, and which, more generously, gives us every star as a lodestar, provided only that we understand how it all works. It matters little, except from the point of view of convenience, whether we steer by Polaris or Alpha Draconis or Capella or Elkanid or any other. Only the shape, the inconstant shape of the inconstant pole, makes that fundamental sense which conduces toward reliable navigation. We have had to re-understand the lodestar -- and to our profit.

I think that something of the same sort obtains in respect of the metaphor. The term "lodestar" is given variously to any principle, or institution, or value, or thing cherished, which men will follow. Now, the lodestars of the past characterized their cultures in a particularly fundamental, deep-seated, and thorough-going way: more than the accidents, I think, of technology, of geographical place, of temporal reference. It is that which a society held dear which most fundamentally characterizes it and tells us what it really was. The great esteem of sophrosyne, their espousal of the principle meden agan, "Nothing too much", the ideal of balance, of poise, the perfection of the whole in all of its parts coordinately, is as fundamentally Greek or Hellenic as pietas (execrably translated "piety") was Roman: a kind of fundamental fidelity, a deep-rooted loyalty to home, to family, to community, to Rome: the pietas of the faithful, the constant, the loyal, unswerving Aeneas. What the people cherish, what they esteem, hold high, follow, strive to attain -- this is perhaps most fundamentally what they are.

Now, this is scarcely new doctrine. Disputes there may well be as to what the summum bonum or summa bona are for a given culture, a given society, a given nation; but that this approach is, if not the proper one, a proper one, all are agreed. It is not so much that they built the Cloaca Maxima, were experts in the art of sewage disposal, that characterizes the Romans, as the darker "why" of their doing it, the understanding and aspiration out of which this project grew. It is not, perhaps, even the Pax Romana which tells us the story of Imperial Rome. One wonders about this "why": can we ever find it out?

There comes a point at which explanation, understanding, and justification seem, more or less, to run out: these stars simply are the ones such men steer by. Ask a Roman, "Why pietas?" -- I can't imagine what answer he might give. Ask an Athenian, "why not 'too much'?", and he would be, I think, baffled. Perhaps the value starts where the justification leaves off. This is our star: beyond that, what is there to say? What man of wit and wisdom would want to say anything beyond this point? And so, later, there came the star of salvation, of ultimate communion with diety; can one ask the mediaeval prelate why he should follow this star? Why not some other?

There has been a certain comfort for us all in this fixity; but we are learning more about the firmament of human values, more about that great and cosmic precession of the equinoxes of value which brings first one star and then the next into the polar position. In our own time, we see thrown down and trampled the values of the past which many of us cherish and have cherished.

It is as important for us to come to terms with this reality as it was for the earlier astronomer to give up his astrology and his other comfortable persuasions, to come to terms with the observable realities of the heavens. We have long espoused the virtues of chastity and sobriety and industry and honesty and dignity and compassion; these have been our lodestars for many centuries. They were not, you understand, the values of societies long gone before our came into being -- not always: some were, sometimes, and some were not. But even for us, the stars are falling; we have seen the heavens shaken.

We have seen, in particular, the protest by the young against this apparatus of value -- traduced by us. For, unless I am very mistaken, it is not the inherent, the intrinsic, the instinct unwholesomeness of these values themselves, but rather our betrayal of them, which originally motivates the young in their endless contempt for and rejection of those things we say we hold dear. I can speak of "the young" in this collective sense, being myself one of those ancients they despise according to their doubtless appropriate standard: I am,

alas, well beyond the fatal age of thirty. I am, then, one of those who have brought low the high ideals we all have mouthed.

For have we, you and I, effected honesty in government? Or are we not members of a government which unhesitatingly lies whenever it will suit its purpose in the national or the international theater of governmental affairs -- and cannot even lie very intelligently? Have you been chaste, O Best Beloved? Honest in your dealings with your fellow man? Compassionate? Have we kept the faith? Been true to our word? Have we been merciful? Have we loved peace? Have we revered the home, the sanctity of marriage? It is from this vast betrayal that the protest first arises.

Spare me, if you will, the endless rebuttal, the apologetic, the self-serving exculpation. I know that there have been other generations than ours; I have no doubt that there have been other betrayals, like this one of our time; that other values have been traduced. Those who counter so do not understand the spirit of this protest. They miss the point of it entirely. Tell me confidently and cynically that the dream of these young people, the dream of making a new beginning, is as yours once was; perhaps: we shall see. I have always regarded myself and those who grew up with me as being very much more nearly continuous with our past than these regard themselves, these vocal, soiled, still inarticulate, somewhat unsavory children. The stars are falling: they will not follow them. Follow them if you will: they will not.

Is this simply one more cosmic revolution, one more substitution of these values for those, one more age coming to an end? I think not. I think that the revolution before us is a far profounder one than that. I find it almost unintelligible; perhaps the only thing of importance that I can say to you this morning is that we are, at least in my opinion, very much in need of doing what must be done to make it at least somewhat more intelligible. It has an odd feel that I do not understand; and I think that there is indeed abroad in the land a general sense of uneasiness, which arises out of this confrontation, out of this recognition that that which confronts the old is an almost opaque new -- shrouded, indeed, with impenetrable uncertainty.

It is, I submit, the very enterprise of valuing itself, and not the values, which is changing and will change. It began, if you will, immediately after World War II, with the savage indictment by the existentialists of the comfortable, value-centered world which, despite its flux, its ebb and flow, its convulsions, had hewn, in the main, to the values for which, for example, the war was fought and won. These malcontent continentals began to decry and to deride those values, to deny that they were real, to regard our doctrine in respect of them as some huge fraud which must, at any cost, be exposed. The voice of a brand new turtle was heard in the land, singing "commitment" and "existential confrontation" and "original project" and other matters too dark to fathom. This was the unsystematic beginning; and, as it has grown, so it has changed, partly because the world around it has changed.

It is not so much that governments lie as that they admit it; that news "management", always carried on, is now not only carried on but frankly confessed: "Yes; of course! It would never occur to us to tell you what is actually happening -- no one ever did. Why should we be different?" There is in ethics an interesting problem having to do with the things that you can do so long as you don't talk about them, where it is not the doing but the talking which ruptures the subtle, tenuous fabric of society. Why, governments could have lied on forever had they only had the mother-wit not to confess the fact.

Institutional criminality is of course a way of life -- provided only that we keep it dark. Suddenly we find ourselves talking about these things, these puzzling things, and by the very talking of them we are unnerved.

In the meantime, other things have been happening. We have been coming to terms with man in ways that are vastly more effective than they have ever been, and more honest, too. This is very much a part of this protest movement, this institutionalized anti-institutionalism. For we live in a world in which one mad man can bring down the leader of millions -- and we have seen it, you and I, twice in a handful of years. One can always surmise that the Pope, in the eleventh century, was equally vulnerable to the abuse of the bow. I leave it to you -- but the young will not leave it to you: they see something new, in our age, in the high-powered rifle with the telescopic sight. And they see it as an ominous development. Not littleness, as Arnold proclaimed, but madness in our time is become invincible.

Somewhere in a research installation, someone is carrying across the too-hard floor a flask of broth which we may all hope he will not drop; for if he does, we shall not be here long. In this governmentally sponsored, well funded, highly institutionalized work of hybridizing diseases the young see a threat to the whole of mankind, and, above all, to man's humanity. What if he drops the flask?

Even deeper, even more fundamental than this, in this institutionalized and pervasive insanity which plays at dice with humankind every day, are still more ominous tokens and signs and wonders about us. What of values, in a world in which values can be manufactured? Perhaps not through subliminal advertising, an as yet undecided case; but where does the future of this development lie? Surely not in the relatively ineffective techniques of such monsters as the devil, but in His almost infinitely more accomplished successor, a generation or two hence.

What fundamental alteration of the human psyche is made possible by what we call "advances" in the field of pharmacology? What <u>is</u> valuing, in a world in which values can be controlled, manufactured, obliterated, restored, augmented, reduced? It may be argued that we have never properly come to terms with a world in which values were susceptible of even so little control as we have had over them to date. It would be the rankest lunacy to think that this is the first period in history which has seen deliberate tampering with the value structure of the individual. It is not. You and I, indeed, although we are likely more to ponder than to articulate this principle, are engaged in an enterprise given over in some measure to precisely this. We are tamperers with the values of others. We tend to think of the factual information we convey as less important than the changes in attitudes which we strive to produce. We even have a fairly comfortable vocabulary to enable us to discuss the problem without ever really having to recognize what the discussion <u>means</u>. But I am engaged by the state to reach as best I can inside the mind of some youngster and set things right: the divers idioms screen this truth only unsuccessfully.

And yet it is in a traditional way that we do this thing:a way understanded of the people. It is a way to which we know how, more or less, to respond. When the teachers in the public school system say too much, or too much about things better left unsaid, the body politic arises in protest. The controversy concerning sex education is exemplary of this. It's not at all unlikely that what this means is that society has a response mechanism which makes possible the taking of a reasoned and socially agreeable decision in such a case. The very

making of the proposal may engender a so furious dispute that the thing is cut off before it becomes a reality, and the reality, if it does materialize, is taken as the ground of further discussion which may end by snuffing out the objectionable instruction. If we don't want certain of our values touched by the school, we have at least the security of being able to find out when they are trespassing.

I tell my students, more often than I can remember, when they come to me protesting that they are being brainwashed, "Then go away: you don't have to be here. The life of the mind is not for all. If you don't want me tinkering with your psyche -- if you don't want me convincing you of things about Aristotle that you will have no time to criticize before, alas, you have assimilated them (that being, of course, the strategy of my game) -- then leave: you are free to go." And many of them do go; not many, perhaps, proportionally, but largish numbers, for all that, and not of our worst students only, by any means, have vacated the premises on principle. They are distraught,and perhaps not unwisely so, at my inadept tinkering with their as-yet ill-formed egos. They want to come back, but not before they are masters of themselves. (Of course, I tell them to be very careful: out there, there are other tinkerers -- even more maladroit than I.)

But then, they can choose: they know enough about what is going on, in this ancient and familiar institution with its ancient and familiar ways of doing things, to see the dangers and to compare them with the dangers elsewhere. But these new modes, these technological innovations, these new ways of getting down into someone's mind -- these are not familiar, and they lodge power, moreover, in strangely isolated hands. We do not know how they work, nor even when they are in operation; neither do we know how to respond to them. And there is spreading abroad in the land among the younger members of the community a certain uneasiness. Who put what in the water this morning? Do you dare watch your television set? And worse, what of the ways you do not even dream of?

Now, in a world such as this, it seems to me, there is some reason to believe that the whole notion of valuing becomes vastly more complicated and different in kind than it has ever been, and that it demands a new and penetrating understanding. We were more or less comfortable with the old ways, with the things we used to say. "He values his honor more than his life." It makes, for us, a kind of fundamental sense; we know what is meant; we know how to respond to it; we know how to deal with a man who values his honor more highly than life itself. Or, again, "He cherishes learning above other things." This is the traditional scholar; we know who and what he is, and at bottom: our knowledge and understanding we take to be of a fundamental and basic sort. By his values we know him, not by his works -- although we know, too, what works to expect of him: works of mind, rather than deeds of honor or crafts of hand. But can we still afford to be so comfortable in dealing with each other in this way, in terms of values? Do I still have reason to feel that I know you and know you truly because I know what you cherish and esteem?

For all I know, today you may value honor and tomorrow learning, if someone is deliberately manipulating your mind. Shall I deal with you as a scholar, or am I better advised to wait until I find what tomorrow may bring? Or -- and this is the most terrifying prospect -- must I simply cease to have anything to do with you as a human being? Have you perhaps become an erratic and completely unpredictable automaton in the hands of an unseen master, a machine whose actions will indeed reflect his values, but whose values are begotten within him from without, in ways I know not of?

To many, of course, this is perfectly witless. They are persuaded that man values what he does because of the way he is founded, and divinely. They believe that man cherishes communion with deity, and that this cherishing is a part of the very cosmos itself: immutable, fixed forever by divine mandate, forever beyond human tampering. They believe that the psyche has a kind of fundamental integrity which innures it forever from such assaults and which thus renders these new pretenders impuissant: what man values he always has and always will, just because he is this distinctive creature, man. To these I have little to say this morning; they will not agree with me that there has been a profound and momentous shift in the universal equilibrium.

Those who follow me in the argument, however, will realize that it is not so much a matter of the opposition of new values to old which concerns us, but a change in the entire order of things: not new values, but new valuing, is our subject. Everything has come loose; the firmament reels; the stars are falling. We have not only the one mad man among us who can bring down a Martin Luther King, but that madder than mad man who can reshape the ground of our having loved and followed him.

We live in a world of pugnacious mice, viciously attacking cowering cats; and it is enough to give one to think. This, then, is the thesis: not new lamps for old, not what are the new lodestars, not what star to follow, but what is a lodestar? What at bottom <u>is</u> a thing to follow, a value, a star to steer by? Not what will we cherish, but what does it <u>mean</u> to cherish -- not in some trivial and semantically analytic sense, but in the larger and profounder sense: what is the burden? What is the meaning? What is the well-spring of cherishing, of valuing, of esteeming, of holding dear? What are these to become, in the world that is to be? And have we already lost control of that future?

REJUVENATION AND RENEWAL OF DEMOCRATIC INSTITUTIONS

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The great Hungarian scientist Michael Polanyi once wrote: "Scientists ... spend their lives in trying to guess right." In our society, nearly everybody has been trying until recently to be a scientist. Nearly everybody tried to apply the scientific method to every possible situation. And nearly everybody tended to forget that this method simply led to systematic guessing.

Without worrying about whether I am being scientific or not, I give you today the results of my own guessing about the future of democratic institutions. I must confess that I face that future with growing hope. The sources of my hope may be indicated by two statements: first, a scientific statement summarized by Melvin Calvin: "The whole evolutionary process depends upon each organism developing to the greatest extent every potential," and second, Alfred North Whitehead's statement that religion is the passage from God the Void to God the Enemy and from Him to God the Companion of Man.

One could spend a lifetime meditating on Calvin's statement. As a scientist studying the origin of life on earth and in the universe, Calvin became exhilarated by increasing confidence that "cellular life as we know it on the surface of the earth does exist in some millions of other sites in the universe" and "this does not deny the possibility of the existence of still other forms of matter which might be called living which are foreign to our present existence." He declared "The surface of the earth has been completely transformed in its character by the development of the state of organization of matter which we call life ... When we realize that other organisms may be doing similar things at some millions of other regions in the universe, we see that life itself becomes a cosmic influence of significant proportions, and man, as one representative of that state or organization of matter, becomes a specific cosmic influence himself."

Calvin acknowledged that he and other scientists had "come to a complete inversion of our view of the place of life and of man in the universe from a trivial to a major cosmic influence." He added: "And we have come to this view entirely upon a basis of experimental and observational science and scientific probability."

The philosopher Whitehead came to his idea of God as the companion of man after years of striving to reconcile the Old Testament statement that the fear of God is the beginning of wisdom with the New Testament declaration that God is love. Martin Buber, the sage of modern Israel, commenting on Whitehead, says that "all religious reality ... comes when our existence between birth and death becomes incomprehensible and uncanny, when all security is shattered through the mystery ... the essential mystery ... the unknowable."

All over the world today, people have begun to face the Mystery -- not the mystery of ignorance, of a lack of information, that can be overcome by research and study -- but the Mystery of what a Human Being is. The "value-free"

mythologies of the so-called "exact sciences" and the "social sciences" have been shattered. Science itself, once viewed as the great Engine of Progress, has begun to appear as a terrible idol, rumbling with destructive roars.

The Beatles sing of the Mystery. The Hippies wear the sign of Mystery on their blurred faces. The student marchers, in Italy and Poland, in China and Japan, in India and America, cry out for recognition of the Mystery. "Look at us!" they shout. "We are strange people! We are your sons and daughters, but you do not know us. You have never seen us before. You do not know who we are. We do not know ourselves. We don't know you -- but you must look at us. Perhaps when you see us, really <u>see</u> us, you will know who we are."

At a gathering of student leaders at the Center for the Study of Democratic Institutions, revolutionary rhetoric filled the air. I asked one of the leaders: "What will you do if you develop a Hitler or a Stalin?" He withered me with scorn: "We're <u>good</u> people -- not like your generation. We're going to make a <u>good</u> revolution. We couldn't develop a Hitler or a Stalin."

It is hard to decide whether a whole generation of human beings can be called good or bad. Were our fathers bad because they did not prevent World War I? I thought so once, but now I wonder whether they were any worse than other generations. Were we monsters because we let Hitler rise and Stalin rule and millions go to destruction in World War II? We were deluded, we were selfish and we were at least half-blind, but we did not intend to do the horrible things we did. We were not good -- and yet we were not utterly evil.

Now the young people may be awakening to the full meaning of the statement of Calvin: "The whole evolutionary process depends upon each organism developing to the greatest extent every potential." Can man bear the opening up of every potential in him? Can a human being be really free at last -- and realize that every human being's growth depends upon every encounter with other beings whose potentials have to be discovered? That means, of course, that every human being must live up to the possibility that he really is made in the image and likeness of God: he has freedom without knowable limits

Is God a word that can be used any more? The founders of our democratic institutions seemed to believe that God had to be taken into account. But many leaders of the new movements seem to believe that God is not only dead but buried beyond any possibility of resurrection. "Don't get that word on your tongue or in any thing you write," these leaders say. "It's a ruined word. Refer to the Ultimate Ground of Being or something like that."

In a book entitled <u>Eclipse of God</u>, Martin Buber hotly defended that Name: "Yes, it is the most heavy-laden of all human words. None has become so soiled, so mutilated. Just for this reason I may not abandon it. Generations of men have laid the burden of their anxious lives upon this word and weighed it to the ground; it lies in the dust and bears their whole burden. The races of man with their religious factions have torn the word to pieces; they have killed for it and died for it, and it bears their finger-marks and their blood ...

"We must esteem those who interdict it because they rebel against the injustice and wrong which are so readily referred to 'God' for authorization. But we may not give it up. How understandable it is that some suggest we should remain silent about the 'last things' for a time in order that the misused words may be redeemed! But they are not to be redeemed <u>thus</u>. We cannot cleanse the word 'God' and we cannot make it whole; but, defiled and mutilated as it is, we can

raise it from the ground and set it over an hour of great care."

When young leaders say that they are good people, that they will not produce evil tyrants, they are using a word that is close to God. When they protest against oppression, when they shout to the world that they do not want to go and kill other human beings for any reason, they are declaring their desires for peace and freedom for all, for joy and delight in the gifts of life. They are asserting that life can be good if man develops "to the greatest extent every potential." God is the Spirit of Understanding, calling us hopefully toward the Future.

The democratic dream has always been associated with the pursuit of happiness. Security, strength, power -- these are words related to oligarchies. The renewal of democracy is accompanied by gaiety and laughter -- the joy and expectancy of those who cannot be defeated.

Take a look at the faces of the people who surround the leading candidates for the Presidency of the United States. Most of them shine with hope. Most of them make it evident that they are determined to build a society in which Human Beings will count for more than the Gross National Product. Most of them see the Future as a beckoning promise -- with compassion and cooperation replacing compulsion and ruthless competition.

In recent months, we have learned again that the vitality of democracy breaks through the bureaucratic structures that seem to fence it in. The voices of dissent and protest have been heard in both of the old political parties, and new parties have been formed -- one on the right and one on the left. A peaceful revolution in public opinion has led an incumbent President to announce that he will not seek re-election.

How wrong the columnists and the pundits were a few months ago, when they told us that all the signs pointed toward a year of political despair in the United States. They thought that the choice was going to lie between one un-inspiring candidate in the Republican Party and one un-inspiring incumbent. Now the picture has changed, and more changes undoubtedly are ahead of us.

At the Center for the Study of Democratic Institutions, we are committed to the idea that the power of reason will prevail. The desire for participation in the shaping of society is rooted in the heart of man, in his very nature -- and the desire cannot be frustrated without explosive results. The whole evolutionary process, as Dr. Calvin put it, calls for the development of each organism -- and the democratic institutions now developing will foster the evolutionary process.

The great questions are these: If there are no limits to man's freedom, what are the best uses of such freedom? Can we have complete justice and complete freedom -- in a society being radically transformed by science and technology? How can we preserve and extend the principles of freedom and justice in the light of our obligations to the other members of mankind?

At the Center we have been examining and pouring forth proposals designed to renew and rejuvenate democracy. Rexford Tugwell has written thirty-two drafts of a new Constitution for the United States, and is patiently revising his document again. Elizabeth Mann Borgese has led many discussions of proposed revisions in the Preliminary Draft of a World Constitution, composed after

World War II under the chairmanship of Robert M. Hutchins. Harvey Wheeler is directing a study of the constitutionalization of science. William Gorman is analyzing new approaches to world economic development. Stringfellow Barr and others on the staff are reconsidering the significance of "the professions" in an age of technicians. We are trying to understand the relationship between the revolutions in religious thinking and possible alterations in democratic philosophies.

We have spent much time and thought on a relatively new institution -- the Ombudsman, who assists people in obtaining action on their problems. Ombudsmen have been successful in Scandinavian countries, and are now being tested in a number of places in the United States. I hear that you have an effective Ombudsman at Michigan State University, who has broad powers of investigation and access to all officials.

The range of our efforts to promote renewal of democratic institutions by critical thinking can be judged by the topics we are presenting in seminars at three branches of the University of California. These seminars are offered for credit, but are open to the public. The emphasis is on the promotion of discussion -- with participation by as many persons as possible.

At Irvine, we took up "Man and Morality: Has Religion Failed?"' "The Human Rights Movement"; "The Communications Revolution'; "The Spy in the Corporate Structure"; "The Scientific Revolution' and "The Transformation of Society."

At Palm Springs, we considered "Opportunities of the Future", focusing on "Ending the Cold War"; "Sharing the World's Riches"; "Developing Better People"; "Exploring the Outer Limits of the Mind"; "Widening the Concepts of Religion" and "The Unitary Vision: Tying Everything Together."

On the campus at Santa Barbara, we tried to penetrate "The New World of Man"; "The Responsibility of Man: Old and New Concepts"; "Religion in the Age of Revolutions"; The Scientific and Technological Revolutions"; "The Conscience of Mankind"; and "The Unfinished Revolution: Elitism and Equality."

Let me name some of the speakers who discussed these topics. On "Man and Morality," our speakers included Bishop James A. Pike and Professor Richard Comstock of the University of California's Department of Religious Studies; on "The Human Rights Movement," our speakers included the Center's dean, Professor John R. Seeley, and a panel of commentators; on "The Communications Revolution," Donald McDonald of the Center staff raised the question of whether the mass media could make public affairs understandable in the chaotic world of today; on "The Scientific and Technological Revolutions,' our speakers were Linus Pauling and John Wilkinson of the Center staff.

In the sessions on morality and the sweeping changes in the churches, we considered the differences between an "ethics of duty," an'ethics of consequences," and the so-called "situation ethics," in which all rules are regarded as relative to specific circumstances. These approaches to morality were then applied to such problems as Vietnam and the conflicts between the generations. We encouraged discussion by members of the audience, and participants were urged to continue discussions in their homes, using pamphlets we supplied.

In the series on "Opportunities of the Future," we took up some extremely difficult and controversial questions. Harvey Wheeler tackled the problem of ending the cold war between the United States and the Soviet Union, and pre-

dicted that it would be ended by a convergence of socialist and capitalist cultures. Stanley Sheinbaum declared that the only sensible means of sharing the world's riches would be through multi-national agencies such as the World Bank and the Development Fund of the United Nations: he said that a form of international taxation for the purpose of sharing the world's capital would ultimately be required.

Hallock Hoffman asserted that there are many possible human natures -- and we can develop better people by inventing "gentle social systems, that will cherish human beings and encourage individual and social development." John Seeley declared that we need to know more "about what is happening in the movement and counter-movement of those who seek to 'blow their minds,' 'seek higher states of consciousness,' 'turn on' or 'take trips.'" He said "we must search for the creative possibilities in the current efforts to explore the outer limits of the mind."

John Cogley raised the questions troubling millions of church members: "How much theological belief is substantial? How much in religion is unchangeable? What ritual practices can be sacrificed only at the price of annihilating the traditional faith? Where is the core which actually gives a particular religion its identity?"

Robert M. Hutchins, the Center's president, concluded the series with an address on "The Unitary Vision: Seeing the World as a Whole." He said: "The specialized pursuit of knowledge, as we know it today, must abort all efforts to bring an intellectual community to birth, and it must disrupt any that exists. I think that over the long term this will have unfortunate effects upon the pursuit of knowledge; for I believe understanding is indispensable to continuing scientific advance and that understanding cannot be obtained except in an intellectual community in which the circle of knowledge can be drawn, and everything can be seen in the light of everything else."

Understanding is the true aim of education. The pursuit of understanding, which is certainly involved in the pursuit of happiness, leads to the renewal and rejuvenation of democratic institutions. A candidate for President, speaking in a calm and reasonable voice, won an astonishing number of votes recently in New Hampshire. The people there gladly accepted his invitation to join him in a search for understanding.

President Johnson's removal of himself from the presidential race this year immediately lowered the level of hostility, which had been rising at a dangerous rate. He put the unity of the country above his own political power. He confounded the cynics, who had predicted that he would be incapable of such a sacrifice.

My youngest son recently went through a personal crisis that affected every member of the family. He was aided by an atmosphere of personal concern and understanding at home and at school. When I asked him what he had learned from this experience, he said: "I discovered that I had underestimated my parents, my teachers, my fellow students -- everybody around me."

In an age when the problems of our cities, our schools, our whole society, seem beyond the grasp of our leaders and ourselves, we must resist the temptation to under-estimate everybody. We must remember that there is much scientific evidence to indicate that most of us use only a small fraction of our

abilities. Millions of people have been crippled for life by bad environments that damaged them when they were too young to know what was happening to them. Millions cannot be fully awakened; millions will never be able to use the creative capacities that were born into them. But much can be done -- much more than we have yet realized.

Democracy is spreading all over the world. It is coming to new life in Russia, in Poland, in Czechoslovakia, in Italy, in Africa, in China -- on all the continents. It will eventually smash all the dictatorships that now exist in the world -- and it will make basic changes in the military-industrial system in the United States. It cannot be stopped -- because it is rooted in the very idea of what a man is, what a woman is, in the wonderful Mystery of Mankind.

Yes, the Community of Man is coming. The students are preparing for it, marching and singing. The black people are seeing it in the glow of their reclaimed dignity. Priests of the church, professors and teachers, writers and editors, film producers and television broadcasters, lawyers and judges, businessmen and union leaders, are hearing the beat of different drums. The drums have a thousand rhythms, but the message is clear: Man is stretching upward, Man is moving and dancing to the call of the spirit -- the Spirit that says there is no limit to the Universe, that God is a Companion along the Way.

Some months ago, I proposed that the United Nations should give the people of the world an annual Report on Mankind -- to let us all see one another, to celebrate one another, to learn what we can do to help one another. The strongest democratic institution is free speech. Let us communicate with one another. Let us celebrate the Greatest Age of Man -- for that is the Age in which we are living.

The creative power that many men call God brought forth light -- and the light changed everything. The light of knowledge, now carried by communications satellites, leaps from continent to continent and travels around the world almost as fast as human thought. In that light, democracy will be renewed from generation to generation.

John Rader Platt, of the University of Michigan, believes that the coming world of man will be shaped by three revolutions -- the genetic, which will make it possible to preserve the hereditary abilities of an Einstein or a Beethoven; the new thrust of education, with the speed, the level, and the retention of learning enormously increased, with a general uplifting of the IQ; and the expansion of communication, with nineteen additional channels -- besides words -- being opened to the human brain. Dr. Platt suggests that human beings of the future will communicate through electronic gloves with delicate sensors at each joint of each finger: movements of the fingers will activate communications on nineteen different wave-lengths. Words will still be used, but only as one channel for transmitting ideas and emotions.

When we wear these gloves, we will be able to touch one another much more deeply than we do now. At international conferences delegates will be able to avoid the misunderstandings that now plague us. At educational meetings, in schools and homes, we will encounter one another with a far greater range of expression and comprehension.

Leaders in continuing education in such an age will have to strip themselves of all hostilities and all pretensions. The direct honesty of communication, now sought by many people participating in sensitivity groups, will be attained.

The demands upon all educators will be tremendous -- but the rewards of a deep and exciting life will be unending.

Robert M. Hutchins has said that every human being in this age has one certain calling -- the calling to citizenship.

We are all called to be citizens of the world. We must engage in a global dialogue, transcending all lines of age, culture, and national divisions.

That is what the Center is for. That is what all education will be for in the coming Age of Mankind.

ISSUES OF CONSEQUENCE IN SOCIETY

James B. McKee
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As we meet here the day after Martin Luther King was buried, it is difficult not to feel that the issue that is of consequence is an ancient one among men, one that this society has done only a little better with than have other societies in the past. The issue of race has been with us since before the birth of Republic, and though we can point to progress, we cannot claim that we have ended the issue or that we are even sure that we can do so. The possibility of change in race relations is the possibility of going in either direction.

But momentous as it is, today and for the future, race relations is not the only issue that faces us. As we move through the last third of this century, we need to see race as a basic issue of consequence within a frame of reference, one that gives us perspective on this issue in relation to other issues. Whatever else may come in time to be the historic meaning of the twentieth century, it seems to me that it will signify a change in man's fate of almost unmeasurable significance. Mankind is rapidly leaving behind that kind of world it for so long took for granted as the only kind possible: a world built upon scarcity and limited knowledge and technology and patterns of social and intellectual closure. It is moving into a society of abundance and exploding knowledge and impressively powerful technology, a world socially open and mobile and always changing in knowledge and ideas and perspectives. It is a world in which man more and more has the ability to decide for himself what kind of world he wants and thus to become responsible for what he is and for the society that gives shape and substance to his collective existence. All the issues of our time become issues of consequence only as they have consequence for this over-riding issue: the manner in which we . . choose the future. For a choice we do have, and with choice we assume the intellectual and moral burdens that it brings.

But let us set the limits of this choice. There can be no question but that society in the twenty-first century will be an industrial society, one more technical and technological, a society more not less bureaucratic, one of the more not fewer large-scale organizations, one of science and scientists, technology and technicians, a secular and rationalized society. Gone beyond attainment are those utopian dreams of simple lives and slow pace, of country ways and rural bliss; society in the future will be complex, not simple. It is urban civilization that is the future, not the folk community. And to say this is to clearly recognize that this is a mixed blessing. Pollution, both cultural and physical, comes with civilization and we then discover these pollutions to be issues of consequence.

The mass society that industrialization has made possible, with its promises and its problems, is our starting point. It is the model of human society that now dominates our thinking, and it is from within contemporary mass society that we design a future society. The choices we make and the decisions we act upon make possible for us two kinds of futures, each quite compatible with the mass society of industrialization and technology. For let us make no mistake, let us not delude ourselves: a society based upon science and

technology can be either free or unfree. From where we are now, either seems quite possible; certainly, a world less free but more rationalized, less humane but more affluent, is as much a possibility as any other.

One of the ideas of mass society is that the mass of men have come finally upon the stage of history; no longer is society dominated by a small elite who monopolize knowledge and opportunity and restrict to themselves the only life-style that counts, while clearly looking down upon others. We must never forget that even classic Greece was a civilization built upon slavery and the exploitation of the many, including women. It may no longer be necessary that societies be built in that way, but at the same time there may be no requirement that they cannot be so built. The fact that we can create a society in which all human lives count equally does not guarantee that we shall want to create such a society. The rush to realize the promises of tomorrow may lure us into short-cuts of moral compromise that build new structures in which once again there are two societies, not one. Michael Young's satirical conception of the meritocracy may yet be more predictive of the future than all the utopian images of those enthralled by what man can do with science and technology.

The issues of consequence, then, in 1968 are those issues that have bearing upon the consequential actions we take now to give shape to the society of the future. There are, of course, many of these and I choose to select only a few major ones for brief discussion.

The Forms of Inequality

Race and poverty are the modern forms of human inequality that are so significant now, but there are others. However, these two cause more anguish for more people than do any others, and they challenge our ability to escape the model of an out-dated social pattern with its ancient myths about human nature and limited possibilities in man:

Racial myths about inherited differences that impute inferiority to a people and justify assigning them to inferior social positions.

Myths about poor people being morally inferior and so to blame for their own plight.

Myths about class differences that encourage subtle privileges--and some not so subtle, e.g., who gets drafted today.

Today's most significant inequality is in an opportunity for education, and in the opportunity for an education of quality, for not all education is of the same value. As James Conant so well emphasized in his book, Slums and Suburbs, these two quite different communities constitute quite different chances for an education that counts. Whatever may be the academic disabilities of slum children, they are not so stupid as not to recognize the inadequacies and the irrelevance of much of their education. So, sadly, they frequently decide to have nothing to do with it and drop-out, to their further disadvantage, but to society's, as well. Today, we are trying hard to get them to stay in school through high-school, just at the time when a high-school diploma means less than it ever has before as a credential for providing opportunity. Soon, only a college education will count to any serious extent, for only it will be reasonably relevant to modern society. The mass rush to college signifies a pervasive recognition of how necessary such an education will be in the near

future for any significant chance to be upwardly mobile. Anything less than that will leave the individual inadequately equipped to move into the main stream of economic and occupational opportunities in American society and also inadequately equipped to cope with the serious public issues that must be democratically decided upon by the citizens.

The twenty-first century, therefore, may see a new elite, a new ruling class of scientists, technicians, and managers, a new and educated professional class. The old pattern of social stratification may give way to new forms that are already partially apparent in the changes occurring now. But what is most important here, and most portentous for the future, is that there may be emerging a new great divide in society, a division between these and newly privileged and high status groups and the mass of others in society. It is a division that will be manifested in life-style, in social and economic privileges, in meaningful social experiences, in jobs that are less routinized and less supervised, in the desired social rewards of the new society, and last but certainly basically, in the quality of education. The consequence of such a development for the ordering of society will be what it has always been: the corruption of perspectives, the corroding and crippling of personality on both sides--resentment on one side, insensitivity on the other--and the major source within society of strain and tension, misunderstanding and resistance, of social conflict that engenders distrust and potentially open violence and resistance.

Education

Education, we have been saying, is a significant source of social inequality in modern society. That alone is sufficient reason to make an issue of consequence for society. But education is such an issue for other reasons, too. There is, for one thing, the need to create rational and critical minds in modern society, and the obligation to do this rests almost entirely upon education. That it is not completely ready, willing, and able is evident from any examination of what is going on in our schools and colleges today. There is, indeed, a great difficulty in getting teachers even to want to develop critical minds.

There is a terrible power held over our young by the control we exercise over their future, a power made manifest in the way we control their educational advancement. So great is this power over them that it quite understandably breeds resentment on their part and often a rejection of the system, to their loss and ours. The fallout is destructive in so many ways, not the least of which is the loss and demoralization of the bright and sensitive ones. Here is a particularly difficult issue, little noted by all those who quite properly focus upon the discriminations and prejudices that drive the youthful slum-dweller out of school before he has learned enough to be useful to himself and society. He is driven out, in part, because he recognizes how little that the school offers is going to be useful to himself and to society.

It is an old truism that there is a difference between education and training, and it is still valid, though many who are concerned only for professional education seek to deny it. How little the difference is understood even yet, despite all lip-service to liberal education, is evident in the low status of general education in the university and the continual effort to turn liberal arts into professionalized training rather than the liberalizing experience it can be and so often has been. But the fault for this lies squarely within the academic world. It aids and abets the effort to squeeze general education

into the first two years of college--soon defined by students and faculty alike as simply those early requirements to take and get out of the way--and to slice away at it in the face of rising demands for more time for professional training. But perhaps the most difficult aspect of this is that what passes for liberal or general education in course name and intent is often not that at all within some classrooms--and this subversion is the most difficult to detect and then is protected by academic freedom.

The modern academicians are caught up in becoming part of the professionalized middle class that has so much to gain in status and power from its own rise in the ranking of social classes. The professionalization of the various disciplines must be understood as part of this larger process of the professionalization of the middle classes, and one consequence of this professionalization is the subtle change in the content and aim of higher education, a change that reduces the liberality of education and increases its professionalization.

Perhaps the fundamental need today is for a relevant education, relevant for our time and made relevant from grade school through the university. A lot of our children are bored, and understandably so, and they have good reason to be. Too little of what they receive as education has any meaningful relevance to the world they will live in and to the decisions they must help make. Their learning, sliced up into little units, memorized and fed back on countless objective tests, does not speak to their lives and their yearning to give it a meaning that transcends earning a living. The ancient command to the teacher to be relevant has often been violated, once by dry scholastics, now by highly specialized professionals who seem not to care to relate their specialization to the larger issues that hold the imagination of the young or even to see the intellectual context within with their very specialization is even justified.

Science, Technology, and the Humane Society

The human rationality that creates science and technology makes possible a humane society, but it does not guarantee it. As Orwell and Huxley have made so clear, it can also be a totalitarian society more powerful and imprisoning than man has ever known before. But despite all the glowing promises and the pervasive feeling that science is the wave of the future, not all sensitive and intelligent minds are convinced. Their skepticism has been expressed now for over a century in literary and philosophical and artistic work. The existentialists in philosophy and art, for example, have spoken out vigorously against a society dominated by a scientifically produced technology.

C. P. Snow recognized this division among educated men--he called it the two cultures--but he failed to perceive the issue fully, for his own outlook was too much that of science. He conceived himself to be a man of both science and letters, one who lived intellectually in both camps, understood the assumptions and values of both types of learning, and thus could legitimately speak to the difference and how it might be bridged. But this was only superficially so. Snow did not understand the humanist rage against a technological order and the rejection of all that goes with it, including reason and science, technology and abundance, status and affluence.

Surely, this anti-scientific and irrational dissent only points up the issue, it does not point the way out. The competence of scientists is in doing science, not in making scientific policy. Yet the new scientific establishment--the scientific estate as Don Price calls it--is deeply involved in politics and policy-making. Nor are the results of this involvement in any way conducive to our being optimistic about the results. Allow me the pleasure of paraphrasing: science is too important to be left to the scientists. Thus the

consequential issue: how to control and use and set priorities for the discovery and use of new knowledge and power that, however inadvertently, destroys old ways and old ethics. My colleague at Michigan State, Leroy Augenstein, the chairman of biophysics, has devoted much of his intellectual energy to exploring and also to publicising the new and hitherto unanticipated ethical issues that emerge from the new powers of medical science. Who is to decide about a heart transplant, for example, or about any organ transplant, for that matter: the patient, the donor, the family of either or both, physicians, or society? And who speaks and decides in the name of society? The exciting vistas of saved lives and improved health now open up new ethical issues for which little of past experience has prepared us. We are not at all ready to make the Colomon-like decisions that we will be called upon to make.

In these and other issues the matter is not utopia or not. Surely our experiences over the past century, or even within this one, should disabuse us of that. Man will always create imperfect societies, but that is not the issue. In the future, men must live with rapid and continuous change and great social complexity and with the fact that there will be conscious intent deliberately to create culture and to create societies--not to leave their development to slow evolutionary process. Rather, the matter is, where do we intend to go, and what are our priorities: racial justice over the exploration of outer space?; the radical transformation of education before the promise of material affluence?; the creation of sensitive and critical and dissenting minds before the sputnick-type emphasis on greater funds for training the scientifically and technically competent? And so on and on.

In the ordering of these priorities among what we can do, to decide what it is more important to do, is fundamental, for here lies the manner in which we face the issues of consequence between now and the year 2000. A rational society can be humane and just and worth living in, but it will not happen automatically--we must choose to make it so.

ISSUES OF CONSEQUENCE IN CONTINUING EDUCATION

Paul H. Sheats
Professor of Adult Education
University of California at Los Angeles

Ladies and Gentlemen:

The events of the past ten days, I am sure you will agree, are not conducive to long-range prognostication. The prophet and the soothsayer, in all humility, should strike their tents and search out the nearest manpower retaining center. Whether realized or not, the rapid pace of recent events has made their skills as obsolescent as those of a blacksmith.

For those of us in the field of adult education, contemplation of the future from today's perspective can scarcely take place in the spirit of optimism and buoyancy which often has typified our pronouncements and our prophecies. The agony of our inner cities, the sense of helplessness in the face of looting, burning, rioting in our streets weighs heavily upon our hearts. The vision of a world made better for all of humanity, through the wider use of education as an instrument for social progress, dims, and the horsemen of the Apocalypse ride again. The human values to which we are committed -- self-realization and self-fulfillment -- application of science and technology to the betterment of the human condition -- concern for the common weal -- are in jeopardy, and the road ahead is shrouded in fog and darkness.

I speak this knowing full well that we must not yield to discouragement or despair, that the life of a martyred leader in the struggle for human decency and social justice is, in itself, a well-spring for redoubled effort in the better engineering of social change in the achievements of our national goals. I also know that we must move forward in the reaffirmed conviction that the lamps of reason, knowledge, and learning must be kept burning brightly -- that the alternative would be to fight it out in the dark! A society committed to freedom and justice is still viable, and the improvement of that society inevitably depends upon the application of new knowledge to the solution of the difficult problems which now beset us.

It is in this spirit that I ask you to consider with me for a few minutes the prospects for the future of adult education in the United States, with special reference to the role and responsibilities of our institutions of higher learning and with major attention to the overriding crises in our domestic scene - the crisis of our cities.

There would appear to be little room for argument on the statement that the trend toward emphasizing social relevancy in adult education programs has accelerated in the last five years and may be expected to gain further support in the years ahead. Pressures on the university to expand its public service role have been particularly intense. As the 1966-67 Annual Report of the Carnegie Foundation for the Advancement of Teaching points out:

> "The heart of the matter is that the university is the natural home of those kinds of highly trained and specialized talent on which the larger society is heavily dependent. In the university's science and social science departments, in its engineering and medical schools,

and in many other places within its walls are housed the individuals best qualified to solve, or at least mitigate, some of the nation's most difficult problems. Since it is the national will that these problems be attacked, pressure on the university for its help is immense."

Vice-President Humphrey, in a speech at American University on February 24, expressed the "more involvement" point of view when he said:

"I believe that each university which gains its support from either public or community sources -- or from a private source on the basis of that university's contribution to the society as a whole -- has an obligation directly to involve itself and its students, in its own time and place, for the practical betterment of that society... With all their resources of knowledge and vitality, America's universities must become community action centers for an assault on the practical inequities that still limit freedom in our society...."

I need only turn to a faculty colleague on the Berkeley campus of my own institution to find eloquent testimony on the opposite side of this issue. Professor Muscatine said, at an All-University Faculty Conference in 1964:

"If the road to hell is paved with good intentions in education as elsewhere, than there is nowhere better paving material than in the concept of Public Service. In the sixteen years since I joined this faculty I have heard more bad educational policy justified in the name of Public Service than by any other invocation, human or divine. But again, I do not need to alert anyone here to the loud promise of mediocrity inherent in such notions as of the University as 'servant' to industry or indeed even as servant to the State."*

That this may be the dominant faculty view would seem to be indicated by the results of a recent study of "Academic Administrators and University Goals: A Study in Conflict and Cooperation," as reported in the March 11, 1968 issue of The Chronicle of Higher Education. Respondents were asked to rank 47 goals in terms of (1) how important each ought to be and (2) how important each actually is. Two of the 47 goals give some insight into how faculty and administrators view the public service and extension functions of their respective institutions. On the goal of "providing cultural leadership for the community through university-sponsored programs in the arts, public lectures by distinguished persons, athletic events, and other performances, displays, or celebrations which present the best of culture, popular or not," respondents indicated that its actual ranking was 16 -- it ought to be 28th. On the goal of "providing special training for part-time adult students, through extension courses, special short courses, correspondence courses, etc.," there was higher correlation it ought to be 38th in importance -- it actually is 37th.

As many of you know, the National University Extension Association is currently engaged in a revision of its policy statement on role, purpose, and function of college and university extension divisions. In the sixth draft of the

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* Charles Muscatine, "The Impact of Technology on Teaching: The Case for the Teacher," a speech given at the University of California Faculty Conference, Davis, March 22-25, 1964.

statement, which at the next annual meeting will go to the membership for debate and, hopefully, eventual adoption, the community development, problem-solving function is dealt with as follows:

> "VII. To assist and to work directly with communities and with community institutions -- local, regional, national, and international -- in identifying the research and teaching resources of the university and the human and material resources of the community, with special emphasis on developing abilities to resolve urgent problems affecting every aspect of contemporary life."

It is revealing no secrets to point out that this statement is not adequate to express the position of many members of the NUEA Division of Community Development, and I doubt very much that it augurs the challenge set by Vice-President Humphrey in calling for more social engagement of our universities. This may not do justice to the progress which some Extension Divisions have made, e.g., in the inner cities of Detroit and Milwaukee.

If I had to guess how the issue will be resolved, I would have to say that even a recalcitrant and resisting faculty cannot effectively blunt the external pressures for greater utilization of university resources in community problem-solving.

Assuming that university involvement in the crisis of our cities will increase, granting that its response thus far has been inadequate, or, as Milton Stern wrote recently "little and late,"* we must still ask "Who within the university will do what -- and how well?"

I find it significant that the Carnegie Report already referred to does not mention general extension (except in a historical context) even in the section dealing with the organization of the university for public service. Does this omission imply some new structure or structures within the university for administering public services related to urban problem-solving?

Can deeper involvement of the university occur without damaging or destroying the university's objectivity and freedom from political bickering? Can a line be drawn, or should it be drawn, between study, data collection, identification of alternative solutions to urban problems, and action in behalf of socially desirable solutions?

I have reservations about the 'gung-ho" approach to community action programs which some of the literature seems to recommend. I doubt if very many extension divisions have the present capability (in terms of experience and staff resources) to undertake and successfully administer significant community development activities. Of course, we can establish Divisions of Urban Affairs and program inter-racial seminars in the liberal education tradition. But I doubt that such programs will lead to important changes in the community power structure or significantly increase the leadership capabilities of representatives of the "poor" in local Community Action Programs.

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*Journal of Higher Education, Vol. XXXIX, #4, April 1968, p.230.

Moreover, the more effective the program, the greater the risk of having one's sources of academic and fiscal support cut off. Two years ago, I helped to establish, under the auspices of Statewide Extension, in the University of California a Western Center for Community Education and Development. Dr. Jack D. Mezirow, who was then Associate Dean for Statewide Programs, conceptualized the project and secured OEO funding. With a staff of ten trainers and consultants, half a dozen interns, training and consultant help to local CAP agencies in the Western Region. It gives no courses - with or without credit, it charges no fees, it utilizes only occasionally a faculty consultant or adviser, it serves a clientele notably absent from other Extension-sponsored programs. Under these circumstances, what is the rationale behind University sponsorship and involvement?

The answer to this question involves a bit of recent history. I have in my study at home (and some of you also may have received copies of this printed document from me) a 79-page opus entitled A Conference on the Future Role of the University in Relation to Public Service. It is the compendium of an unprecedented conference held at the University of California Conference Center at Lake Arrowhead for three days in May of 1965. What marked the gathering as a precedent-shattering "first" was that some 50 participants, all of them prestigious members of the UC faculty on one of its 9 campuses, had come together to discuss Extension's future role. The sub-title of the volume (in view of subsequent events) ironically refers to this as "The New Challenge in Lifelong Learning." The days were marked by considerable disagreement, and certainly many of the faculty participants held negative-halo recollections of the years when Extension instructors were remunerated by a kind of body count: how many warm enrollees paid their money for a given course. Others recalled some of the less academically elegant programs we had given in earlier decades. And still others frowned from their lofty heights on the involvement of the University in teaching adult men and women who were neither serious students nor future scholars and whose life-style already circumscribed them in the routine of work-and-family life.

NEVERTHELESS...when the last session of this conference was called to draft the resolutions, a kind of glow came over these professors...they voted down some half-measure resolutions proposed from the floor and, instead, this august body UNANIMOUSLY passed the following:

> "WHEREAS University Extension faces a vital new challenge in the great urban problems and opportunities of the State of California; some technical and scientific (e.g., water and air pollution and traffic congestion); some economic in character (e.g., persistent pockets of poverty); many deeply human problems (e.g., race relations, under-education of the disadvantaged, and growing problems of the aged and the under-employed); and whereas social and cultural deprivation are at the root of many of these problems; and whereas, paradoxically, California's cities are also the seat of an exciting renaissance; and whereas great opportunities await a university which takes a vigorous role in seeking, through its extension agency, to find solutions for these problems and thus heighten and extend the impact of this renaissance;
>
> THEREFORE, BE IT RESOLVED THAT, using the problem-solving approach demonstrated successfully by Agricultural Extension, University Extension should develop -- with the unique resources of academic departments, organized research units, and Extension's existing activities -- programs aimed at solution of these vital problems and the enrichment of urban life for all."

Resolution II reinforced this by insisting that adequate funds be obtained for Extension to perform this vital new role, and Resolution III eloquently called for the faculty participation and departmental involvement needed to do the job.

THE CREATION OF THE WESTERN CENTER REPRESENTED A MAJOR EFFORT TO IMPLEMENT THESE RESOLUTIONS.

I read back over them much as one would muse over the obituary of a recently departed friend. The words still ring -- but their sound is hollow! For the truth is that University of California Extension, far from realizing an "exciting renaissance" has become in the intervening 3 years, a bucket-shop operation fragmented among the several campuses . . . "funded," to use a euphemism, now by some 6% of its budget from state support and, with the new fiscal year to begin a few weeks hence, by exactly 0%. Its amount of faculty participation, as reported in a 1967 study, was dropping as the inevitable result of (1) the pressure for increased research, and (2) the lack of any built-in recognition (salary-wise or promotion-wise) for faculty participation--if and when faculty members were either so dedicated or cavalier about their future careers.

Do not get the impression that I am being critical of the participants who wrote these original resolutions. Do not get the impression that I am being critical of the University of California in particular. And please do not go away with the impression that I am criticizing American universities in general--because they have failed to allow Extension to undertake its new role except in piecemeal and federally-funded fragments.

Instead, I have turned in my lance, sold my weary white horse, and bowed before the ironclad edict of Reality. The simple truth is that the university in America today, while giving lip-service to this "exciting" new role of extension, is too pressured to do too many things. . .is too large to be unafraid . . . too fearful of what its involvement might bring . . . and too barnacled to risk the kind, degree, and direction which these much-vaunted changes would work in our society.

Recently, as I was preparing to teach my first graduate seminars in adult education, and recovering from many saddle-sore years spent as a statewide administrator, I received a letter from a former Associate Dean of mine who had the dubious privilege of observing what happened to would-be change-agents within University Extension. He offered a word of advice for my own and other students who would undertake a community development or problem-solving role within the framework a higher educational institutions as we now know them. He wrote, "Unless students realize that they are not in the structure that is really going to dictate or permit change, they are only kidding themselves." The only logical next question is: Are universities in America going to undergo a transformation in the years ahead so that they not only avow -- but implement change? So that they actively encourage -- rather than passively stifle the very forces and currents which would reshape our society?

Even granted such a commitment as was pointed out at the NUEA Community Development Seminar in this very Center in September of 1966 by Professor Paul H. Ray, there are ecological restraints on social change which make the lot of the community developer an unhappy one. His words were frank, if not brutal: "--community development seems to me to be largely composed of people who have extremely good intentions and none of the muscle to put change through. They may even have extremely good ideas for changing society. But that doesn't

matter in the face of political realities. I would suggest that what is wrong with community development from the standpoint of an ecologist is that you don't have the resources to move a major portion of an ecological system to some other way of doing things. You have neither the skills nor the ideas nor the resources to promote change."

As we have seen, this issue involves decisions as to administrative organization, fiscal support, program, and clientele. The NUEA Draft Position Paper, which I referred to critically earlier, does make explicit "Extension must be accepted as a primary function of the university -- The institutional commitment must be made clear -- Adequate resources must be allocated"-- and it "should not be expected to operate on a self-supporting basis."

The last annual budget for University of California Extension, which I saw through the California Legislature, was, by direct, a program-type budget.

We asked for state support to partially underwrite programs for civic responsibility, cultural development, and urban extension. Each one of these requests was turned down. Instead, we got limited support for programs of professional upgrading, radio and television, and for programs in outlying areas of the State.

"Outlying" in California, has political connotations; offsetting the megalopolis along the Coast from San Diego to Santa Barbara and around the San Francisco Bay Area there are 43 counties in which University of California Extension reaches less than 1% of the adult population. Even Agricultural Extension is not represented in all of these. There are more animal than human inhabitants, but these pockets of sylvan isolation still have disproportionate influence on legislative policy.

As one result of this kind of short-sightedness, about 70% of the extension budget last year was expended on professional upgrading programs.

The infusion of federal funds may relieve somewhat the imbalance in programming which California fiscal policies have created. But unless there is a willingness to meet matching requirements with state appropriations, and to undergird programs in public affairs and cultural fields with state and local support, the University's public services must be curtailed.

I am in the midst of preparing an address which will say something that hasn't already been said on that perennial subject "The Challenge of Leisure." It is difficult, but I have been aided in my quest by a recently completed study on that subject by the Southern California Research Council. The gap between the projected need for recreational facilities, continuing education, libraries, open space, etc., and the present or proposed outlays to expand our resources, is frightening, especially in view of proposed further reductions in work time. In the performing arts, for example, the gap between operating costs and income from admissions is growing at the rate of 8½% to 10% per year. Even the most optimistic estimates suggest that philanthropic contributions will not rise more than 5% to 7% annually. As the Study Committee says, "The prospect is dim." I mention this example only to suggest that the plight of continuing education is not unique and that we are long overdue in making basic decisions relative to how the steadily increasing per-capita gross national product is to be spent. It would appear that if we are to pay more than lip-service to the concept of a good society, some part of the fruits of our increased productivity must flow into improving the environment, health, and education of our people.

In spite of the problems and issues which must be resolved, only a confirmed pessimist would ignore the credit side of the adult education ledger. A spot survey of seven state university extension systems which my office made just before I left the Deanship demonstrates measurable progress in coping with the kinds of administrative and fiscal problems, I have identified. There is steady, and, in some cases, dramatic, growth in the variety and scope of program offerings. The special problems of the Multiversity, in terms of centralization or decentralization of responsibility for the extension operation, are being solved in ways far more constructive than have been demonstrated by the University of California. The funds available under Technical Services and the Higher Education Act of 1965 are being used to finance new programs and new activities.

As Liveright and Goldman have pointed out, the mounting evidence of increased visibility for adult education in the U.S. Office of Education, in the American Council for Education, in the American Association of Junior Colleges, as well as in the international field, augurs well for the future.* I would add to this a large credit to Syracuse University for its very real progress in establishing a national library in continuing education and its sponsorship of the ERIC Center under the able direction of Roger deCrow. We no longer have the excuse of not being able to locate adult education research -- we now can worry about the more serious problems of utilization and application.

This resource, newly acquired, still leaves us with a net loss as a result of the reluctant decision of Boston University and the Board of Directors of the Center for the Study of Liberal Education for Adults to terminate the Center's existence on or about July 1 of this year. It is a sad commentary on the discussion of national goals and priorities that an institution which has done so much to increase the capability and competence of college and university extension divisions to meet the public service obligations of their respective institutions should be forced to close up shop because the $150,000 per annum required to carry on cannot be found.

One measure of the challenge and vitality of a professional field must certainly be the kinds of problems and issues which confront its practitioners. On this measure we most certainly have high priority. I see no reason to modify the views I expressed almost ten years ago when I said, "We approach the tasks before us with confidence, united in the conviction that lamps of learning must be kept burning brightly if man's upward struggle toward self-realization and social order is to proceed."

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*A.A.Liveright and Freda H. Goldman, Significant Developments in Higher Education, Center, for the Study of Liberal Education for Adults, Boston University, Occasional Paper #12, 1965.

THE ULTIMATE GOALS OF EDUCATION

Durward B. Varner
Chancellor
Oakland University

The magnitude of the task you have assigned me--to describe the ultimate goals of education in the twenty-first century--after you have been assembled for a week discussing this very topic, is a staggering mission. In fairness to you and to the program builders, I should summarize very briefly the ultimate goals of education and retire quietly from the scene. This succinct description of those ultimate goals of education could be stated no better than to say that they are peace on earth, with a full measure of human dignity, freedom, and justice for all mankind.

If this were said, I would have covered my subject and the meeting could be adjourned. But I am not a humanitarian at heart, and I have no intention of sparing you the questionable pleasure of another address.

When Bob Sharer asked me to be with you this evening, I cheerfully agreed when he told me that I was to direct my comments to the twenty-first century. I did so because my own training is in the field of economics, and one of the greatest joys of serving as an economist is the privilege of making long-range economic forecasts. The truth of the matter is that every economist I know makes his forecasts with full confidence, not so much in his long-range forecasts, but in the realization that he likely will not be here to be called into account when the day arrives for the forecasts to be tallied. So it is with cheerful anticipation that I plunge into this awesome assignment--realizing that most of us won't be called into account on that great day.

Already you have been given a glimpse into the twenty-first century by Mr. Johnson, who spoke yesterday on "The Magic Society--A Look Into the Twenty-First Century." There isn't much I can or should add, but let me share simply with you some of the observations which I have ferreted out for this occasion--observations made by scholars Kahn and Wiener, by the great Greek urban planner Doxiadis, and by that omniscient and fearless forecaster of the days ahead, Dr. Robert Sarnoff. Rather than giving specific credit to the specific prognosticator, let me simply meld some of these dramatic projections about that "Magic Society."

We are told that in the year 2001 our home will be automated, computerized, and climate-controlled. Our home will serve as class schoolroom and office--even a complete learning center. It will be in touch instantaneously with any place in the world. In it will be a whole world of information at the press of a button--on tape, on screen, multidimensional--a chairside university, a bedside world library, a living room newsroom. The home will even be a medical center: each morning a medicouch will record blood pressure, pulse rate, temperature, prescribe the diet and exercise for the day. Even more brain-boggling--domestic robots. A British engineer already has a model for one that will do household chores, even lock itself in the closet at night. That doesn't leave too much for the man of the house--but may the good Lord protect and preserve that little bit!

In their book, The Year 2000, Herman Kahn and Anthony Wiener suggest a host of technical innovations. For example, consider the effect upon our lives of major reductions in hereditary and congenital defects, extensive use of cyborg techniques (mechanical substitutes for human organs, senses, limbs), human hibernation, controlled relaxation and sleep, the ability to choose the sex of children, increased life expectancy, and extensive transplantation of human organs.

We are told that scientists will commute to the moon, where colonies will be in existence. Meanwhile, back on earth, communications and transportation will shrink distances, narrow geographical areas. Direct satellite transmission will create instant global telemobility. The telephone--voice, video, data--should provide push-button contact with anyone, anywhere, plus automatic interpretation of unfamiliar languages. Travel will go with the new leisure. Low fare, hypersonic sky buses will carry hordes of tourists; London to New York in less than 30 minutes. If it doesn't blow up angrily, they tell us, the world could be a mighty cozy place, compressed in time and space.

They go on in these grand projections of that "Magic Society." They talk about inexpensive, high capacity, worldwide, regional, and local communications using satellites, lasers or light pipes; shared-time computers available to home and businesses on a metered basis--direct input into human memory banks; home education via video and computerized and programmed learning; conference TV--practical home use of "wired" video communication for both television and telephone, including retrieval of taped material from libraries; and chemical methods of improving memory and learning.

There it is, in part--that twenty-first century.

Now let me be perfectly frank with you. I don't believe it! They're putting us on! It's the product of a bizarre imagination turned loose in fertile human minds. Further, I would urge you not to believe it. It seems foolish of us to concentrate our energies and efforts tonight on such a set of wild speculations!

But let me remind you--as I tell you quite frankly that I don't believe any of this bunk--that if I had been asked in 1910 to accept a statement that 50 years later this world would be traveling from London to New York in a matter of a few hours by transatlantic jet-propelled airplane, with television screens projecting the latest movies, and with stereo-radio transmitting your favorite symphonies, I would have said that it's the work of a madman--sheer folly! I have a great deal of sympathy with the position of the United States Army, when in 1914 they placed the order for two military aircraft, with the proviso that the order would be canceled if the manufacturer could not demonstrate that the planes could attain a maximum speed of 40 miles per hour. They didn't believe it either.

Neither would I have swallowed a fantastic forecast of a drug that could be injected into the human system and wipe out most of the infections which drain the energy and terminate the lives of human beings. Certainly I would not have believed for one moment that a heart could be transplanted from one human being to another and have the patient live. More absurd than any of this would be a forecast in 1935--30 years ago--that I could sit in my living room and have transmitted to me in full and living color the occurrence of events thousands and thousands of miles away. To be perfectly honest about it, the telephone still mystifies me! Airplanes flying faster than the speed of sound, antibiotics, heart transplants, television--these products are inconceivable, but here they are.

I suppose the best that I can do by way of summarizing these views of that magic twenty-first century is to quote to you the homespun philosophy of one of the great men of the automotive industry, old Boss Kettering, who said, "you will always underrate the future. With willing hands and open minds, the future will be greater than almost any story you can write today." In view of Boss Kettering's generous observations and in view of what we have observed with our eyes in our own lifetime, perhaps we shouldn't too readily dismiss the views of Kahn and Wiener and Doxiadis and Sarnoff. Could it be that they are guilty of understatement?

And you have asked me to talk about the ultimate goals of education against this background. Clark Kerr, in his comments in The Uses of the University some months ago, brought this whole topic into reasonably good focus when he said:

> "So many of the hopes and fears of the American people are now related to our educational system and particularly to our universities--the hope for longer life, for getting into outer space, for a higher standard of living; our fears of Russian or Chinese supremacy, of the bomb and annihilation, of individual loss of purpose in the changing world. For these reasons and others, the university has become a prime instrument of national purpose. This is new. This is the essence of the transformation now engulfing our universities."

It is, then, in this new gulf of responsibility, in this new and magic society, that we explore the ultimate goals which we should seek.

Two general observations would be in order--about all these rosy promises of the twenty-first century and about the role and function of the university. There is a basic assumption--or rather two basic assumptions--in all this. The first is that somehow we are going to be smart enough to achieve an honorable peace among nations in the course of these next few years. The second is that we must devise some technique for achieving domestic tranquility if there is going to be that great automated, transistorized, magical twenty-first century.

The second general observation that should be made is that the twenty-first century is just around the corner. We speak of it as though it were some great and mystical period into which some new breed of mankind may someday emerge. The truth of the matter is, shocking though I find this to be, that the twenty-first century will begin approximately 31 years, 7 months, 20 days, and three hours from right now! Or, to put it another way, I intend to be around when that occurs. I will not be as bright and spritely and as chipper as tonight--I will be 83 years old--but I intend to be here to see the emergence of all these mysterious and wonderful happenings.

It occurs to me that it would be entirely appropriate to share some views about the health of the enterprise of education some 32 years before we reach that twenty-first century, because frankly I have some concerns.

Following World War II, with the great onslaught of veterans returning to our campuses, we entered a kind of golden era in higher education. There was great support, great demand, great and almost unlimited enthusiasm for the university in America. Just as this was beginning to wear a little thin, the Russians accommodated higher education in America by launching Sputnik I. Suddenly the bright spotlight of public opinion and public criticism was turned on our system of learning. The emphasis was on more and faster and more in-

tensive education for our country in order to catch and surpass the Russian achievements. Very substantial sums of dollars were made available, graduate programs were encouraged, new Ph.D's were the order of the day.

But now, 1968, I sense a cooling-off in this unstinting support of the educational enterprise. I find it in Michigan, but I find it is not unique here--most of the states across the country are experiencing severe belt-tightening. It is no news to any of us to find that the Federal government is slowing down on its level of support for higher education. There are signs of financial stress on many fronts in our grand enterprise today, and it causes us to wonder why. A ready answer emerges in Vietnam and our heavy international commitments, and this is buttressed by the growing demand for increasing action on the urban front and in our eagerness to correct the accumulated ills of many years of deprivation for large segments of our society. But is this going to change overnight? Is there not the strong possibility that these demands will take a priority higher than education in the decade or even the decades ahead? If so, there is trouble between now and that twenty-first century.

I have a growing theory that continues to haunt me. Is the present cooling-off in the support of higher education a form of silent revolt on the part of the tax-paying citizens of America following a decade of turbulence in higher education? Are we now reaping a quiet but effective harvest of public discontent with student revolts, with faculty revolts, with the unprecedented wave of political activism on the campuses of America? Let me emphasize that I am not making a value judgment on these activities. I am simply raising the question. It occurs to me that the public which provides the support for the universities of this country always has an exceptionally effective method of expressing its unhappiness. It need not make prolonged and agonized speeches--it can simply shrink the purse, and the message is abundantly clear.

It is my expectation--my prediction--that the financial structure of higher education must have a thoroughgoing analysis and overhaul in the years ahead and that it must begin soon. I would like to think that for all the young people in America there can be free education all the way through graduate school, and I suspect that hard economic analysis might even lend support to this as a prudent public investment. Quite realistically, I do not believe this is going to occur. Indeed, it is my unpleasant prediction that students will be asked to pay an increasing share of the costs of their advanced learning programs. It seems quite apparent that state governments are not going to be able to maintain the growing level of support which is being demanded of them. This means that the funds must come from some other source. There is always the hope that the Federal government will make an important and growing contribution to this account, but this hope, this aspiration, is heavily clouded by the realization that the continuing international military commitments and the exploding demands of the urban crisis will make this difficult. It is my guess, then, that by some device not yet determined, the student will be paying a higher fraction of the cost of operating our universities than historically has been the case. It may be through an expanded loan program, with the student being loaned the money with which to pay these higher costs, and the loans being repaid on an extended basis through some tax device. It may be that we will see an increasing interest focused on the unique ability-to-pay plan which Michigan State University and Oakland University have adopted this year. This is a highly controversial plan at the moment, but let me simply bring to your attention the fact that it is in operation, and that as the years go by I would not be surprised to find more and more interest being expressed in this basic concept.

While discussing the health of the enterprise as we go plummeting toward that magic twenty-first century, let me offer a final comment about higher education and its current status.

Let me share a concern which may be congenital with an economist. I am concerned about the problem of productivity in higher education. I have watched the costs soar, I have watched the input grow by leaps and bounds, but I do not find evidence that the output is reflecting this great expansion on the input side. I know all the traditional arguments about education, about the personal dimensions of it, about the development of the human qualities. I know all the arguments which tell us that you cannot apply these kinds of economic measurements to an educational institution. Within limits I honor this counsel. But I also am a realist. The unadorned fact is that we are investing enormous sums of money in the educational enterprise, and we have a distinct responsibility to be certain that the product warrants the cost. Stated in a different way, is it just barely possible that we are becoming an obsolete industry because of our internal constraints? No one has to remind me of the difficulty of making changes within the university. I live with it, I have lived with it for 20 years, and I know full well all the built-in reluctance to change. I know, too, that in many cases this reluctance provides the very strength of the university.

Let me share with you a timid prediction. I have a growing suspicion that one of these days we are going to find some bright, innovative industry, like the Litton Industries for example--moving into the field of education. Clearly the demand for our product is a function of our national policy. In this complex world, a nation cannot survive without a strong educational system. This is essential. But can this product be delivered only by the existing educational institutions? I predict that before the twenty-first century comes into sight some industry will move into the field, at least in a limited way, to see if there are not some techniques available, some technological developments which can be applied, some new concepts which can be adopted, which will produce education more efficiently than it is being done today. I suppose I am saying that the mystique of the university may be challenged in the days ahead, and I am frightened by the prospect that we may be found lacking when we are tested in the marketplace.

Having made a timid prediction, now let me make a bold one. Without any hesitation, without any reluctance, I will state unequivocally that no area of education will face a demand as great as the broad field of continuing education. This is a boom industry within a boom industry. While the problems confronting higher education in general are cause for concern, I should think that in the field of continuing education this is much less true. The market is virtually unlimited. The whole wide world can be the campus for continuing education. If the progress in the next 32 years even approximates that which I have described earlier, and which has been identified in the course of the past two days, then it simply multiplies over and over again the absolute necessity for large doses of continuing education in our society. The struggle to remain current, the struggle to avoid human obsolescence--this is the field for continuing education. Never has the prospect been brighter, never has the demand been greater, never has the opportunity been more challenging, than in this terminal phase of the twentieth century.

No one is more abundantly aware of the obstacles which continuing education faces than am I. I am familiar with the obstacles of finance--but let me point out that this may be one of the great strengths of continuing education--that it earns its money in the marketplace and is much more aware of the

relationship of the input to the output. I am aware of the complications of the administrative structure of the university, and the relationship of continuing education to the internal on-campus organization. I know this well--I have lived through it, I am living through it, I have struggled with it, and I struggle with it. Recognizing as I do these obstacles, let me point out that it is my judgment that the greatest constraint in the world of continuing education is the constraint imposed by human imagination . It's all there before you. You have no rigid lines drawn for you, no tradition to honor, and the market is unlimited. How effective you are, how far you go, how much you can achieve, is basically limited by your own creativity, your own courage, and your own energy.

On the whole, you have done well. Continuing education has moved vigorously, particularly in the past ten years. I am aware of some of the reports which have been made to you in the course of the conference, and they are very exciting. I know of some of the achievements on our own young campus at Oakland University--the work in the women's Continuum Center and the work in the Alumni Education program, in particular. But let me not dwell on these strengths because I am deeply troubled by the obvious omissions.

The most glaring example of the lack of imagination which must be attributed to the continuing education move in America today is the almost total oblivion which our programs have held toward the surging, seething problems of the inner-city of America. All of us who have been involved in the field of continuing education have placed our emphasis where the emphasis was probably needed least. We have worked with middle- and upper middle-income America, we have worked with white America, we have worked with those who already had, and we ignored those who had not. We have found little time on our calendars, we have found little by way of resources to get at the problem of the inner-city,the problem of the low income, the problem of the impoverished, the problem of black America. For all practical purposes, there has been a total abdication and abandonment of this segment of society's problem. Few dimensions of higher education have been as lily white, as pure and as untainted as has continuing education. With a nation burning, with the society threatened with prolonged and unprecedented strife, with a large segment of our population untouched by the great progress of our society--where has continuing education been?

We have concentrated our efforts on refreshing the engineer, on retooling the housewife, on conferring with the professionals, on enriching the educators. We have been concerned with business and industry, with government, with women's organizations, and even occasionally with labor. All this while the cities rotted and the people who inhabit these cities have suffered an accumulation of human indignities which we would rather not have exposed.

I am not unaware of the reasons, because I, too, have worked in the vineyard. The funds have been limited for working in this area. I know full well there is a limited pool from which to draw personnel who have either the aptitude or the motivation to deal with these kinds of problems. As a matter of fact, I suspect that evidence could be presented that seldom has anyone asked for this kind of assistance from this segment of society. It is safe to say that there was not even enough knowledge or organization within the troubled areas of our cities to know where to go or how to ask--to say nothing of their ability to pay. I know, also, of those ever-present arguments that this is really not university-level work, that we are concerned with intellectual development, not with problems of social welfare. I have heard these arguments on numerous occasions--too numerous to mention.

Yet I grew up in another school--the school of agriculture--and I worked with and lived with another model--the model of the agricultural extension program, the most distinguished and successful adult education program in the history of the world. The agricultural extension program acquired its status with the people because it worked where the people were and where the problems were. It started there and worked its way up. It started by poultry culling demonstrations on the farms. It did so because this was a problem that the people identified, and they welcomed the expertise of the university at that precise point. Whatever one may say about moving out to the farm and culling poultry, it related the resources of the university to real people with real problems. Can we not learn a lesson from this?

In response to this very problem, we are beginning a new and feeble effort at our own Oakland University in the City of Pontiac. Last month the Board of Trustees authorized an experimental store-front center scheduled to open on May 1 in the heart of black disenchantment. We are negotiating for an abandoned drugstore, which is alleged by some of our Negro friends to have been the center for the distribution of narcotics for the Negro teenagers in the community. Currently the windows are walled up, the plumbing is broken, the plaster is falling off the ceiling, but we are trying to acquire a lease on this property so that we may move to the problem. We are proposing that a policy committee be established and that the policy committee be of their choice. We have asked for a single University representative, and he will be the only white person sitting in a committee of some 15. We have asked them to tell us what they believe the problems are and how they believe we can be helpful to them. We have no intention of taking a pre-packaged university-level program to them. We shall put to work such meager resources as we can muster. It may explode in our hands, but at least we are moving directly to the people, much as the older model of the agricultural extension program did. If I had to guess what will emerge from this store-front center pilot project--if it emerges at all--will be a few courses for credit and several courses not for credit in the areas of particular interest to the black people. There will likely be courses in black history and black art and black politics and black literature. There will be discussions about community organization, about the police operation in the community, the structure of precinct politics. There will be discussion groups, bull sessions, and black music and black dance. They have proposed already that the hours of operation be from noon to 4 a.m., and this in itself will be a new approach for university operation.

Where does this approach take us? Frankly, I don't know. What I do know is that we are moving to the place where the action is. We are moving into the problem area and we are tackling head-on one of the genuinely explosive but dramatic areas that challenges education 32 years before that magic twenty-first century is scheduled to begin.

What I do know, too, is this: There is nothing as important to the welfare of the society which has created and which nurtures the university as getting on with this very program. We have ignored this problem for altogether too long, and unless we move with devotion and commitment and sensitivity into this area with the tools which are at the command of the continuing education organizations of the universities in America, then that magic twenty-first century may never appear.

You may remember that you asked me to address my comments this evening to the ultimate goals of education. You may also remember that I gave you those ultimate goals quite early--peace on earth, with a full measure of human dignity, freedom, and justice for all mankind. And the hour is late.

FOLLOWING ARE

TWO OF THE

CLINIC SESSION PRESENTATIONS

WHICH WERE A SPECIAL FEATURE

OF THE SEMINAR

THE OAKLAND PLAN FOR THE CONTINUING EDUCATION OF ALUMNI

Lowell Eklund
Dean, Continuing Education
Oakland University

Twenty years ago, Cyril O. Houle, Professor of Education at the University of Chicago, and leading scholar in adult education, declared:

> "Sooner or later, some college or university will undertake in a systematic fashion, to plan a lifetime program of education. It will give to young people those basic and structural elements which best set the pattern for their later life. It will then offer a program of continued study for its alumni, giving them an opportunity to extend, broaden, and modernize their education throughout life, as well as offering them a chance to learn the specific things which they need to know as they undertake new responsibilities."

He observes prophetically:

> "Such an institution, when it appears, will have to survive a great deal of criticism, ridicule, and administrative problems, but we may hope that the force of circumstances will eventually make its practice the rule rather than the exception so that gradually American education will adopt a broader base of activity."

This statement constituted the blueprint for the Oakland Plan which is essentially an effort to find a way by which the systematic pursuit of education by the alumni of colleges and universities will become the accepted new dimension--the rule rather than the exception -- in our traditional educational hierarchy.

The philosophical premise upon which the Oakland Plan is grounded is the simple and familiar truth that education in a dynamic culture is a lifelong process: that the discovery rate of new knowledge, and thereby the need for education has literally "gone exponential". An eminent engineer-educator recently said "In a cybernetic age, the technologist must expect to qualify himself for from six to a dozen completely new job changes during his professional career". He has thus reiterated the essence of the many earlier and familiar declarations of this kind such as the conjecture that a contemporary lecture in freshman Physics would completely baffle Michael Faraday, and a seminar in Ango-Saxon History would put Baron Macauley on probation.

Also appropos is the comment made recently at Oakland by Pennsylvania-State University's Dean Harold Schilling to the effect that while in 1900 men lived at the rate of "one world per lifetime", in 1925 at the rate of two, and by 1945, at the rate of three; our students today are living at the rate of at least four very different worlds per lifetime. "What," he asks, "will be the situation in year 2000 A.D. when many of today's youth will be at their prime?"

Every one of us has recognized that the things we have learned earlier, we have had to relearn, replace, update, or unlearn a few years later. Obviously, in most all disciplines, yesterday's wisdom is, in fact, today's ignorance. Or as Paul McGhee once so aptly put it: "Knowledge does not keep any better than fish."

It is for these reasons we are placing decreasing emphasis on applied learning. We recognize that universities and colleges can no longer profess to teach answers to questions to be encountered five to ten years hence. We don't even know what the problems will be, to say nothing of the answers. Our objectives are now limited to teaching the means and continuing sources of knowledge; the hoped-for imparting of an insatiable curiosity and the tools by which the student will persevere in his efforts to learn new knowledge as it inevitably continues to be discovered in every field of human endeavor and understanding.

But universities and colleges must then face up to the question which is implicit in these objectives. Does their responsibility stop there? As the last echelon in the formal academic hierarchy, do they not have a continuing role -- an opportunity, if not indeed an obligation -- to provide the form and means for the continuing academic sustenance of their graduates -- an obligation at least to their alumni, if not to society as a whole?

I submit, (and the Oakland Plan is based upon the proposition) that if we concede that the continuing of one's education is important, the resulting challenge to universities is to find the answers to two persistent questions: First, what can (should) be done by universities to insure that their graduates realize and accept this demanding truth itself; and secondly, what can (should) universities do to assist these products of theirs in fulfilling their recognized needs and obligations in the infinite process of becoming educated persons and responsible citizens?

(Parenthetically, I would suggest that possibly the greatest service a university can perform for society is to make that society humbly aware of how inadequate a university education <u>really is</u>. In brief, we must rid outselves of what John Mason Brown declares is "part of the American myth" by which "we expect the skin of a dead sheep to keep the mind alive forever." We might well take a page from the Saracens who, about 2000 years ago, determined that no diplomas or degrees would be issued in their rather advanced school system in order, according to the historian H. G. Weaver, "to guard against the fallacious idea that education ends with graduation." Malcolm Knowles indicts the graduation ceremony as "anti'educational" and calls for an exchange thereat of diploma for a "specific plan of continuing systematic self-development" covering the alumnus' ten years following commencement).

We are convinced that one of the methods by which universities can serve this obvious need for organized lifelong education is through a systematic program of continuing alumni education made available and applicable to their needs.

But, it is a little surprising to note the oversight of university adult educators who, in seeking out markets for their services, frequently at great effort and expense, almost deliberately choose to ignore the most obvious of such markets -- the alumni of their own institutions; that group of needful and deserving partisans who should be most responsive to such offerings from their own alma mater. It is a significant paradox of our time and one which should claim our prompt attention that alumni who are the privileged products of institutions of higher education are generally ignored in ways educational by their alma maters' alumni relations programs.

What nobler, more worthwhile and needful service could a university, whose business is education, offer its own alumni than frequent doses of its own precious product? Yet, ironically and, in the words of John Diekhof, the

"continuing education celebrated in evening college advertisements and publicity releases, seems to apply only to non-graduates." Certainly, as advocates of continued education, the potential and logic of intensive involvement of our 20 million alumni appear obvious.

In this connection, it is most significant and commendable that the American Alumni Council has announced its unequivocal position on this issue. Way back in April, 1958, it published its own resolution declaring its commitment to the idea of continuing alumni education. In the preamble of the proceedings of the Shoreham Conference of that date, at which this subject was treated, the Council makes the unqualified declaration that:

> "...continuing education of the adult is a major responsibility of this nation's colleges and universities, and --- each institution must accept an obligation for the continuing education of its alumni as a vital part of that responsibility."

Seemingly together then we are all committed to this virtuous cause. The problem is to put it into operation; to make alumni education practical and practiced.

Of course, the general idea of alumni education is not a new one. Many colleges have programs operating under this label now. These include Wisconsin, Yale, Brown, Michigan, Stanford, Antioch, Ohio State, Tulane, MIT, Dartmouth, and several others. However, in substantially every instance these consist of infrequent, episodic, homecoming or commencement week affairs or occasional off-campus pilgrimages by itinerant faculty members. They are most often "back -to-the-campus" sojourns where sentiment runs high, but to which distance makes frequent and prolonged visits difficult, if not impossible; and the time spent provides but a fleeting cursory experience scarcely justifying the label: education.

This is not to derrogate existing programs. They are commendable in their intent and design. But the reality is that their impact and effectiveness are acutely limited due to the handicaps mentioned. We must face it, our 20 million charges and alumni of our universities, are not responding to these offerings in figures constituting more than a fraction of a single per cent.

Therefore, because it seems obvious that we cannot satisfactorily perform this vital continuing educational process through on-campus, back-at-alma-mater programs, I submit we must concentrate on finding effective and appropriate sources of education at locations that are accessible, and in programs that are relatively continuous. It is for this reason then that the Oakland Plan calls not for continuing education at the alma mater, but continuing education wherever it may be found and acquired systematically.

May we then review the principal facets of the Oakland Plan for alumni education.

This program was inaugurated on an experimental basis at Oakland in the Spring of 1963 with the graduation of the first senior class of this institution. A Kellogg Foundation grant permitted us to establish a professional counselor (who also served as Director of the program) for graduates in engineering and business. An expanded renewal of the grant in 1966 has permitted significant improvements to serve alumni of all disciplines.

In summary of much of the foregoing there are five basic assumptions which underlie and predicate the Oakland Plan. These are that:

1. The need for cultural and professional education is lifelong. The recognition of this need and the desire to fulfill it are ideally stimulated, rather than terminated, by the completion of a basic college curriculum.

2. Much (most) of the learning related to man's personal and professional development occurs after he has completed the traditional college education.

3. It is highly desirable that this 'adult learning' become an organized and meaningful (rather than haphazard) pursuit. Consequently, some means of programmed assistance (planned and provided on a timely basis), which will encourage and stimulate college alumni toward purposeful continuing education, should be developed.

4. Generally speaking, the agencies best equipped and situated to provide such aid and counsel are universities and employers.

5. Universities should be experimenting in methods of assisting and facilitating such planning and programming.

The Oakland Plan for Alumni Education is an effort to construct a workable program on the basis of these assumptions.

Essentially the project involves a professional counselor working with the graduates to assist them in planning their professional goals and then (in close coordination with their employers) determining those educational experiences which will be necessary for achievement of those goals, and then identifying the sources of these educational experiences through reasonably convenient and accessible agencies.

The program's emphasis is on frequent and periodic stimulation and prompting of the graduate to pursue, through formal and informal programs, his continuing education, on an organized basis. Oakland University, however, does not expect to be the sole or even the major source of the educational programs needed; but serves more as a counseling center and clearing house of information on the kinds and locations of these experiences considered desirable; and assists the graduates in organizing them into a timely and effective program of continuing professional and personal development.

The program operates through four specific phases:

1. <u>Undergraduate Orientation</u>

   The university undertakes the orientation of students during the undergraduate years toward the importance of continuing education so that they ideally will pass into the alumni education phase as readily as they moved into college from high school -- with commitment to the proposition that they will never cease to be students. To the maximum extent possible they are oriented toward assumption of responsibility for self-directed study and other educational pursuits under the stimulation and encouragement of the university's continuing interest as expressed through the counseling function and the Alumni Education program.

   Houle pertinently admonishes us that: "...from the moment a student registers as a freshman, he should be made aware of the pervading belief of the faculty that it is preparing him for a long life of continuing education."

It could be said that the principal objective here is to create a social and cultural more' or assumption that post-graduate continuance of one's education is as implicit a need as a high school or college experience is today. "Continuous education as a way of life", is the phrase so appropriately indicative of this objective. Maxwell Goldberg has described it as the heuristic attribute by which, "the individual becomes habituated to learning as a matter of systematic cumulative seeking and finding." He declares a need for a program which seeks, genetically, to provide for the full education continuum of the individual's development from childhood on through adulthood. Margaret Meade has described it as an "addiction to learning."

It is believed that these attitudes can be instilled and energized by an effective basic liberal education reinforced by,

(a) frequent and explicit reminders of the importance of continuing education to include periodic seminars on post-graduate educational needs and sources; and

(b) an acquisition of learning motivation and an heuristic attitude by understanding the learning process, i.e., learning how to learn. Such sessions are initiated as early as practicable in, and continue with increasing intensity throughout, the undergraduate phase.

During the senior year the student participates in planning his tentative alumni continuing education curriculum in the light of his professional interests, and of the recommendations of the prospective employer and the counselor.

2. Placement and Employer Involvement

At Oakland the Placement Office was established as a function of the Division of Continuing Education (along with Alumni Relations). Through this integrated arm, employers of Oakland alumni are made aware of the University's educational commitment to its graduates and the potential for benefit to the employing agency which this concept represents. It is here that the formal tie among the three elements -- university, alumnus, and employer -- is attempted as they join in the philosophy and then in the identification and provision of those educational and practical experiences necessary for the graduate's optimum professional progress.

3. Continuing Guidance and Counsel

In this and in phase 4 the alumni continue to receive,

(a) professional and personal counseling to determine those adult needs and development tasks which can be served through education; and

(b) stimulation and prompting to pursue, through formal and informal programs, their continuing education (cultural as well as professional) on a systematic and sequential basis.

4. Alumni Continuing Education

Finally, the Department of Alumni Education (with the cooperation of the appropriate department of the Division of Continuing Education) working closely with the employing agencies and the appropriate academic divisions, helps develop and provide (or identify other sources for) the alumni educational programs that have been determined necessary or desirable. This

office collates information on pertinent programs offered by all educational agencies of the area for possible integration into the alumni education program curricula. Universities and agencies in all parts of the state and nation into which Oakland University alumni move are invited to participate in the program by providing a local counseling service and the offering of courses and other educational experiences. This emphasis on accessibility rather than alma mater-centered programming is the principal and possibly unique feature of the Oakland Plan. Cultural as well as professional subjects are emphasized to encourage the alumnus' development as a person and not just as a money maker.

(There are obviously many continuing opportunities throughout this program for research into its numerous facets. We are laying plans for several by-projects of this nature and have recently started gathering data on a matter of great interest to many: the identification of changes that occur in students' motivation toward continuing education as they progress through a liberal arts oriented undergraduate curriculum).

The key staff for the Oakland project are the Alumni Education counselors. Their function is central to the effective operation of the Alumni Education program. They advise the students in both the undergraduate and alumni education phases. Working with the University's Placement Director, they serve as placement representatives to industry, as postgraduate curriculum counselors, and as university consultants to employers in the needs and design of professional and specialist education. They guide the graduates into appropriate educational programs as provided by the university, the employer, and other educational agencies of the area in which the alumnus resides. They review the literature in the field and provide their advisees with selected bibliographies and self-study materials. They strive to maintain an up-to-date survey of all educational programs in the graduates' communities and elsewhere which might be pertinent to their needs and they recommend initiation of programs where appropriate. Finally, they help integrate all of these experiences into a <u>systematic</u> and <u>continuous</u> learning curriculum.

They also stimulate continuing interest and participation in the arts and social sciences by the student to help him avoid over-specialization in his professional outlook.

It is emphasized that this project was conceived to involve most every type of educational method and program design, many of which are foreign to the traditional academic format. Typically, the university and the employing agency merge their resources to provide (or supplement) the academic and practical experience needed by the student. Of these experiences, the local universities will provide some, industry some, and some may be pursued by the student alone. These may include formal courses leading to advanced degrees, informal (non-credit) courses, weekend workshops, in-plant seminars, interprofessional encounters, conferences, institutes, self-study, tutorials, research projects, all forms of in-service training, correspondence courses, etc.

To the maximum extent feasible, the experiences are to be integrated into a systematic mosaic of the alumnus' education with the help and advice of the employer and the university counselor. Paramountly, the student is encouraged to pursue organized continuing education with emphasis on planning in advance of need to insure a minimum of lost time and opportunity in his professional progress and cultural development.

One of the potentially effective cybernetical methods of serving the educational needs of alumni in a learning society is a computerized selective dissemination of information system which is currently being integrated for use into the Oakland project. One the basis of an interest profile, established and easily modified by the alumnus, the system generates once each week a selective deck of computer card abstracts of current literature relative to the alumnus' specific interests in predetermined subject areas. The system permits him to request by return mail complete document copies, a selective bibliography, information regarding available course programs, and similar information. The convenience and comprehensiveness of such a research service not only provides the alumnus with an effective solution to the problems of information obsolescence and professional updating, but should also contribute substantially to the ease and thus to the motivation for learning.

As a specific example of the application of the alumni continuing education concept, consider the case of the engineering graduate. Following graduation, he can look forward to a professional goal of research scientist, managerial executive (or other). If he has an interest in eventual managerial work, he could start by taking a formal graduate program in business administration leading to the Master's Degree, followed or supplemented by in-service programs provided by his company for education in the process and functions of his industry. He could keep abreast of professional developments in the engineering field through frequent and systematic participation in new development seminars and programs of selective readings. He could begin to expand his skill and knowledge in the field of accounting and fiscal control, personnel management, human relations, supervisory techniques, and similar concerns at the middle management level. Later he would pursue special "Executive Development" programs to include such matters as organizational theory and philosophy; corporate finance; local, national and world economics; public relations; labor and industrial relations; advertising and sales. At some point he might devote a sabbatical period to the academic requirements of the doctorate. Throughout, he could involve himself in liberal and creative arts experiences which he would elect or be guided into by the program in order to enhance his personal development, and his competence as an enlightened citizen.

Now, we feel that most significant is the fact that this engineer alumnus would be advised on program sources in his geographical area. This could eventually involve every institution of higher education in this country and Canada.

We are convinced that inter-institutional cooperation and reciprocity is the keystone to the future success of this effort. It is a stated ideal of the concept that as it becomes generally accepted and practiced across the country, transients can be integrated into the local programs of other universities much as undergraduates currently transfer from one institution to another.

I can envision a nationwide network of colleges and universities uniting in a working arrangement whereby alumni of other institutions who move into southeast Michigan would be referred by their alumni counselor to the Oakland University Alumni College as <u>quid pro quo</u> for our referral of Oakland's graduates to their respective institutions. Credits, curriculum plans, test data, aptitude and interest profiles,[1] and the like could similarly be exchanged as we provided systematic continuing education for each other's alumni much as we do in our newly developed reciprocal arrangement for alumni placement.

Here again, I would invoke the American Alumni Council's indication of similar interest in this aspect of the program. In the Shoreham proceedings mentioned earlier, this interesting thought is expressed which we at Oakland hail with enthusiasm:

> "Programming for alumni locally and for alumni at a distance may need to be different. Perhaps there is merit in a regional approach, whereby institutions reciprocally service the alumni of one another. There are numerous possibilities of inter-collegiate and inter-university cooperation, as well as coordination with the total adult education facilities of a given community."

We at Oakland University are convinced that such reciprocity is essential to any effective program of continuing education for college alumni, and we stand ready to share in this experiment with all who are interested. We hope that you might join with us.

And so I would summarize by urging that if we accept this concept we must envision the function of our respective institutions -- not as traditional four year undergraduate colleges -- with a grad school appended for the occasional diligent who wants its program -- but as <u>continuing universities</u> that assume and serve a responsibility -- not just for four years -- but for forty-four years of educational pursuit for their lifelong students -- never alumni.

The traditional four year program must be looked upon only as the initial period in residence during which students will learn that they must continue to learn and (therefore) from which they will emerge as learning alumni humbly aware that learning is a lifetime rather than a classroom process, and is the only viable path to personal excellence in an age of radical innovation. These post-collegiate years must then be served systematically and comprehensively by all the institutions of higher education of this country to which your and our lifelong students will transfer, accompanied by our continuing interest, concern, and counsel.

Very significantly, this concept not only provides tremendous challenge and opportunity for inter-institutional cooperation, but equally as salutary, could coalesce the professional competence of the too-frequently unrelated and isolated arms of the institution so logically affected -- the Extension and Alumni offices. It appears to us that a merger of these two great university resources is long overdue.

I do truly believe that if the job of systematic and continuous education of alumni could be effectively accomplished, there would no longer be a question of stimulating the alumni's sense of institutional responsibility. Graduates would see their alma maters in terms of integrated, continuous hard core assistance with the most fascinating project a graduate can undertake -- his own personal development. With this as the featured objective, the question of alumni allegiance would become largely academic. His financial support, recruitment of top students, purchase of football tickets, and subscription to the "Siwash Gazette" would become automatic consequences.

In conclusion, we in university extension and alumni work, because the opportunity to act and to remedy is ours, carry the chastening onus to do so. The philosophy and method are clear, the means is within our grasp; it is strictly a function of the effort and vigor which we and our institutions will put forth in behalf of this imperative of our time.

A Norman Cousins editorial strongly supports this plea. He writes:

> "The conclusion is inescapable that it is no longer accurate - nor has it been for some time - to apply the term 'higher education' to American colleges. What seemed adequate only a short time ago now fulfills an intermediate function at best. The definition of what constitutes a truly educated person has expanded so prodigiously within a single generation that the average college graduate ... (of today)...may be no better equipped than the average high school or even elementary school graduate at the turn of the century. This fast-widening gap between formal education and the requirements of a world community is perhaps the main problem and challenge in education of our time."

Thus as the modern-day "middle schools", universities should be seeking and providing every means possible for the continuous intellectual nourishment of their lifelong students -- never alumni. If all committed universities of the nation would join together in meeting this challenge they would give substance to the dream of a genuinely universal education -- and reality to the ideal of a responsible, enlightened, and <u>truly great</u> society.

THE NEGRO COLLEGE COMMITTEE ON ADULT EDUCATION

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(Dr. Torrence was unable to appear in person to give this presentation.)

The plan for an inter-institutional adult education project actually was devised at the November 1956 meeting of the Association of University Evening Colleges. At that time, G. W. C. Brown, then Supervisor of the Evening College and Adult Services of the Norfolk Division of Virginia State College, requested that the Center for the Study of Liberal Education for Adults initiate a project aimed at promoting adult education in Negro colleges. Sensing the crucial need for such a program, as explained by Dr. Brown, the Center and the Norfolk Division of Virginia State College co-sponsored a conference to discuss "The Responsibility of Negro Colleges for Adult Education," held at the Norfolk Division of Virginia State College on May 1-12, 1957. Although the conference was stimulating, it was not sharply focused, and it had only slight influence on the educational program in Negro colleges.

In July 1958, the Center called a meeting of leaders (primarily presidents) of several Negro colleges, the purpose of which was: "to identify problems and concerns in the Negro community in the South, about which Negro institutions of higher education can do something through the education of adults."

There were several very significant outcomes of this meeting: -- A better understanding of what adult education means. Institutions represented were in a measure already engaged in some form of education for adults, although in a number of cases it had not previously been conceived as such.

-- The recognition of certain categories of prevailing problems and needs within the Negro community and the agreement that institutions of higher education can and should assist Negroes successfully to meet their problems and needs through a program of education for adults.

-- The selection of a committee to plan and present at the 1958 annual meeting of the Association of Colleges and Secondary Schools a proposal that the Association commit itself to adult education. The Association accepted this proposal in addition to appointing an Advisory Committee to work with CSLEA and to allocating a modest sum of money for use by that committee in building a framework within which adult education could move forward.

The following year, the Committee selected at the July, 1958, meeting at the Center and the Advisory Committee of the Association of Colleges and Secondary Schools decided to work jointly as a team, and became known as Negro College Committee on Adult Education. The Center for the Study of Liberal Education agreed to serve as the Secretariat for the Committee, and the Fund for the Adult Education made a special grant to the Center to help support the work of the Committee.

On the assumption that the colleges have a particular leadership role to play in adult education, the committee concentrated on getting the colleges to assume that responsibility. Specific activities in this connection involved

research, conferences, workshops, and consultation. Since 1958, the following events have taken place: (1) twenty-eight representative colleges appointed persons to be in charge of developing programs for adults; (2) workshops on adult education attended by these appointees have been held at Fisk University, Tuskegee Institute, and Virginia State College; (3) Cooperative working arrangements have been developed with the U.S. Office of Education, the National Association of Public School Educators, and other groups concerned with relevant adult education; (4) consultation has been provided through the Center for the Study of Liberal Education for Adults, the Association of University Evening Colleges, National Association of Public School Adult Educators (especially for public schools), and the Adult Education Section of the United States Office of Education for institutions moving ahead either with expansion of existing programs or with the development of new programs; (b) a research advisory committee, consisting of social scientists and educators, familiar with the problems of the South, was appointed and has helped formulate preliminary plans for needed research; (6) seed money up to $1,200 has been awarded to several schools for use in pilot and exploratory research studies and action programs. Resulting from the use of these small grants and consultative assistance, some schools have been successful in securing large sums of government funds for retaining projects, research and in one case, the establishment of a multi-community development program; (7) field trips have been made by Center staff to some participating institutions where significant observations were made and consultations with certain leading educators and sociologists were held; (8) printed materials relevant to adult education and helpful to participating institutions have been mailed periodically to persons assigned to responsibility for program development in their schools.

Research has been at the heart of this program. For the most part it has been designed to indicate appropriate directions for educational action in given situations. It has included data gathering, methodology, and pilot projects designed to develop models appropriate to each type of situation.

The most substantive research project was aimed at systematically developing, testing, and using an instrument designed to record data concerning the college; educational needs, desires and interests of adults in its community; and other educational agencies in the community. It was designed to serve as the basis for planning and carrying out immediate and long-term adult education programs. The study covered a six-month period and involved three colleges selected according to institutional and situational typologies. The instrument that was developed and used for collecting data has been made available to other institutions wishing to conduct similar studies. Moreover, findings in the study have been of enormous value to schools as the basis of request to the government and foundations to underwrite action programs to assuage needs of adults revealed by the study, but which the school cannot afford to finance.

This study had high priority because it set the stage for action by providing any institution with a workable guide to analyzing its own situation to the extent that it will know the needs of the community it serves, will have a sharper focus on the adult education potential, and will be able clearly to indicate not only its own role, but also what agencies can most effectively accomplish the task, what priorities must be set, and what series of steps must be taken to get the job done. And it is the job that counts. The study, entitled, "Literacies and Research," may be found in the May, 1962 issue of The Adult Leadership Magazine.

Finally, the most recent significant achievement of the Negro College Committee on Adult Education was the arrangement that it made for two members of participating colleges to spend an academic year of intern study at leading universities--one at Syracuse and the other at the University of Wisconsin. This important experience has permitted participants to assume leadership roles at their home institutions. One of these interns wrote a proposal while in training at the University of Wisconsin which resulted in the Federal funding of a conference at the University of Wisconsin, October 1967, entitled: The College and its Community.

A major recommendation of this very successful conference was that a continuing education committee be established as a central coordinating and energizing agency for "developing" colleges concerned with the continuing education of adults. This agency is to help (a) institutions establish departments of continuing education and services where they do not now exist; (b) institutions which already have departments to improve and enrich and strengthen their programs.

This agency must be able to plan out a system of core funding for permanent service to continuing education. It would not only procure funds and funnel them to institutions, but would coordinate efforts through such activity:

(a) training programs for needed personnel (teachers, administrators, and community leaders)

(b) research relevant to continuing education of particular populations

(c) maintenance of clearinghouse and information services

(d) consultative services to all schools

(e) cooperative thinking and planning

(f) internships or grantsmanship

The keys to this proposal are two:

First - that its central motif represents a shift from ad hoc expediency to permanence, in recognition of the growing need for the permanence of adult and continuing education.

Second - that since the task is massive, the primary source of funds shall be from the public sector, especially the Federal Government.

These two will not relieve pressure on all forces.

The Committee on Continuing Education has been established and its work is well under way. This development comes at the time when the work of the Negro College Committee on Adult Education, assisted by CSLEA, is in its final phase of activity.

There is considerable optimism that the work of the new committee will be successful. The spirit of cooperation is high, the need is great, and the Negro colleges can make a substantial contribution to meeting the educational needs of people in their communities.

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